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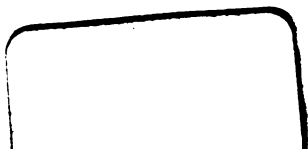
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*Nescio quā natale solum dulcedine captos
Ducit, et immemores non sinit esse sui.*



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 Methold, Thomas T. Hepworth, Diss
 Meyrick, Rev. F. J., M.A.

The Chantry, Norwich
 Michell, Rev. Arthur Thompson, M.A.
 Sheriffthales Vicarage, Newport, Salop
 Miles, John Caley, The Denes, Gt. Yarmouth
 Millard, Rev. Jeffrey Watson, M.A.
 Shimpling Rectory, Scole
 Mills, J. Arthur Thorpe Road, Norwich
 Mills, S. Mealing Ipswich Road, Norwich
 Minns, Rev. George William Walter, LL.B.,
 F.S.A. The Cliff, Weston, Southampton
 Morse, Mrs. A. F. Earham Lodge, Norwich
 Morse, T. H., F.R.C.S.

All Saints' Green, Norwich
 Mottram, Mrs. Alfred Salhouse
 Mottram, James Bracondale, Norwich
 Mountfield, Rev. David Witta, M.A.
 St. Bartholomew's Rectory, Norwich

Nevill, Rev. Ralph William, M.A.
 Beighton, Norfolk
 Nichols, Miss C. M. Surrey Street, Norwich
 Norfolk, His Grace the Duke of, E.M., K.G.
 Patron, Norfolk House, St. James' Square,
 London

Norgate, C. B. le Grys East Dereham
 Norgate, Mrs. A. Cyril Burnham St. Albert
 Norgate, G. M. Norwich
 Norris, W. E. Wood Norton, Norfolk
 North, Charles Rougham Hall, Swaffham
 Norwich, The Right Rev. the Lord Bishop of,
 Patron The Palace, Norwich
 Norwich, The Very Rev. the Dean of, F.P.

Norwich
 Norwich, The Library of the Dean and
 Chapter of The Close, Norwich
 Norwich Mercury, Proprietors of the
 Norwich

Nugent, Sir E. C., Bart.
 West Harling Hall, Thetford
 Nugent, Rev. Edmund Frederick, M.A.
 Trenthton, Far Station, Cornwall

O'Donoghue, James Great Yarmouth
 Olley, Henry Queen Street, Gt. Yarmouth
 Orams, Edward Unthank Road, Norwich
 Orford, The Right Hon. the Earl of
 Wolterton Hall, Aylsham

Page, C. H. W. Brunswick Road, Norwich
 Page, Philip Samuel Norwich
 Paine, Rev. N. W., M.A. Great Malton

Wainwright, Mrs. S.	Norwich	Whitrod, H. F.	Diss
Walker, Ernest	Southtown, Gt. Yarmouth	Wilkinson, Rev. Canon Michael Marlow	
Walpole, Spencer C.	94, Piccadilly, W.	Umfreville, M.A.	Beepham
Walsingham, The Right Hon. Lord, F.R.S., V.P.	Merton Hall, Thetford	Williams, Charles, F.R.C.S. Edin.	
Walter, Mrs. Cyril	Drayton	Williams, Mrs. Greswolde	Belton
Walker, John Henry	Drayton, Norwich	Williams, W. G.	Great Yarmouth
Warren, Geo. Poole	Norwich	Willink, Rev. Canon J. W., M.A.	
Waters, John Tolver			Great Yarmouth
	Nelson Road South, Great Yarmouth	Willink, Mrs.	Great Yarmouth
Watt, Rev. George Deans Dundas, M.A.		Wilson, Miss K. K., Beech Cottage, Swaffham	
	2, Park Road, Forest Hill, London, S.E.	Wood, Colonel, C.B. Thorpe Road, Norwich	
Wayman, Harry		Woolsey, G. E. W.	Norwich
	The Towers, Downham Market	Worlledge, Edward William, M.A.	
Wheeler, Rev. R. C., M.A.	Fritton		Albert Square, Great Yarmouth
Whinerey, Rev. Robert, M.A.		Worthington, Miss Janet	Carlton Colville
	Fersfield Rectory, Diss	Wright, Arthur	Pengam, Cardiff
White, Rev. Charles Harold Evelyn, F.S.A.		Wright, W. E.	West Hall, Middleton, Lynn
	Rampton Rectory, Cambridge	Wrigley, R.	Regent Road, Great Yarmouth
Whitehead, Rev. Edward Ernest Wolf, M.A.			
	Reedham, Great Yarmouth	Young, Rev. R. R., M.A.	Acle
Whitney, Rev. J. P., M.A.		Youngman, A. W.	
	Milton, Cambridge		93, St. George's Road, Great Yarmouth

REGULATIONS.

1. That the Society shall be called "THE NORFOLK AND NORWICH ARCHAEOLOGICAL SOCIETY."

2. That the objects of the Society shall be to collect the best information on the Arts and Monuments of the County, including Primeval Antiquities; Numismatics; Architecture, Civil and Ecclesiastical; Sculpture; Painting on Walls, Wood, or Glass; Civil History and Antiquities, comprising Manors, Manorial Rights, Privileges, and Customs; Descent; Genealogy; Ecclesiastical History or Endowments, and Charitable Foundations; Records, &c., and all other matters usually comprised under the head of Archaeology.

3. That the Officers of the Society shall consist of a President, Vice-Presidents, Treasurer, Secretaries, and a Committee of eighteen.

4. That all such Antiquities as shall be given to the Society, shall be presented to the Norwich Museum.

5. That six of the Committee shall go out annually in rotation, but with the power of being re-elected, except retiring Members resident within ten miles of Norwich who have not attended at least one-third of the Committee Meetings held during their term of office; and also that the Committee shall supply any vacancy that may occur in their number during the year.

6. That the President, Vice-Presidents, Treasurer, and Secretaries be elected at the Annual General Meeting for one year, with power of being re-elected, and shall be ex-officio Members of the Committee.

7. That any person desirous to become a Member of this Society, shall be proposed by at least two of its Members, at either a General or Committee Meeting.

8. That every Member shall pay the annual Subscription of Seven Shillings and Sixpence, to be due in advance on the first of January.

9. That distinguished Antiquaries, not connected with the County, may be elected as Honorary Members, at any of the General or Committee Meetings of the Society, on being proposed by two of the Members.

10. That four General Meetings shall be held in the year, at such times and places as shall be from time to time determined by the Committee.

11. That such short Papers shall be read at the Meetings as the Committee shall previously approve of, and that the Meetings shall conclude with the exhibition of, and discussion on, such subjects of interest or curiosity as Members may produce.

12. That the Committee may, on such occasions as they shall think necessary, call Special Meetings by advertisement, and the Secretary shall, at the request in writing of twenty or more Members, call a Special Meeting, to be held at the expiration of a fortnight from the date of posting the notices covening such Meeting.

13. That the Accounts shall be audited, and a statement of the affairs of the Society shall be given at the first General Meeting in the year.

14. That the Committee shall meet from time to time to receive information and make such arrangements as may be necessary, preparatory to the General Meetings. That three shall be a quorum, and that the Chairman shall have the casting vote.

15. That a Short Annual Report of the Proceedings of the Society shall be laid before the General Meeting, and that a list of Members shall be printed from time to time.

16. That all papers deposited in the archives of this Society shall be considered the property of the Society: but that it shall be optional with the Committee to receive communications from Members, who are writing with other objects in view, and to return the same, after perusal, to the authors.

17. That the Committee shall have the power of making By-Laws, which shall remain in force till the next General Meeting.

18. That the Committee shall have the power of publishing such papers and engravings, at the Society's expense, as may be deemed worthy of being printed; that each Subscriber shall be entitled to a copy of such publication, either gratis or at such price as the funds of the Society will admit, from the time of his admission; and to such further copies, and previous publications (if there be any in hand), at a price to be fixed by the Committee; that each of the authors of such published papers shall be entitled to fifteen copies, gratis; and that the Committee shall have the power to make such arrangements for re-printing any of the parts of the Society's Papers, when out of print, as they may deem most conducive to the interest of the Society.

19. That the Society in its pursuits shall be confined to the County of Norfolk.

NORFOLK AND NORWICH

Archæological Society.

ANNUAL REPORT FOR THE YEAR 1904.

Read June 8th, 1905.

THE first meeting of the members of the Society, during the year 1904, was held in the Strangers' Hall, on Friday, the 19th February, when Mr. W. R. Rudd gave an interesting lecture on the Strangers in Norwich in the sixteenth century, which was copiously illustrated with lantern slides.

The Annual Meeting was held on Thursday, the 26th May, at the Guildhall, Norwich, when the usual routine business was transacted, and the members proceeded to visit the Old Hall at Arminghall, under the guidance of Dr. Bensly, and Caister Camp, under that of the Rev. Dr. Raven.

The Summer Meeting took the form of a visit to the town of Thetford, and although the 31st August was a drenching wet day, the meeting was well attended, and passed off successfully. The members were met at the station by Mr. H. F. Killick, who acted as conductor during the day; and after an inspection of the ruins of the Priory, a visit was paid to the King's House, in the occupation of Mr. Killick, who there read a paper on the history of the house, which, in extended form, will

appear in the first part of the sixteenth volume of our *Collections*. Luncheon was served at the Town Hall, the Mayor of the Borough and other officials being present. After luncheon Mr. Millington gave an interesting account of the town plate, which was on view in an adjoining room, where also Mr. W. G. Clark exhibited a portion of his collection of stone implements found in the neighbourhood of Thetford. Subsequently, Mr. Killick read the paper on Thetford Priory, which he had been unable to do on the spot owing to the inclemency of the weather; and Mr. Clark read his notes on the Thetford Castle Mound, which will also appear in our next part. On leaving the Town Hall the members were shown, by an experienced "knapper" from Brandon, the process of flint knapping as it is carried on in that town, and then visited the Castle Hill, the Nunnery, and other places of interest, under the guidance of Mr. Killick and Mr. Clark, to whom the thanks of the Society are due for the success of the meeting.

The concluding part of Volume xv. of the Society's *Collections* has been issued to the members for the year 1904, to whom, and also to the subscribers for 1905, will be shortly given, as a Record Part, a series of Extracts from the Depositions and Court Books belonging to the Corporation of Norwich, compiled by Mr. Walter Rye. The first part of Volume xvi. is in the hands of the printers, and will be forwarded in due course to the subscribers for the year 1905.

Although not directly connected with the work of the Society, it may be mentioned that the five-hundredth anniversary of the election of the first mayor of the City of Norwich (in accordance with the Charter of King Henry IV. in 1404) was fittingly commemorated on the 1st March, 1904, by the Mayor of Norwich and Mrs. Geoffrey Buxton in the Castle Museum.

In connection with this event, it is interesting to record that replicas of the missing rose water dish and ewer, presented to the Corporation of Norwich by Archbishop Parker, were presented to the Corporation by several gentlemen who had formerly held the offices of Mayor or Sheriff. The replicas were reproduced from the original drawing in the possession of Mr. Walter Rye, an illustration of which appeared in Volume xv. of the Society's *Collections*.

During the past year Norwich has been the venue of two interesting visits, namely, that of the Congress of the Museums Association, for several days in the month of July, and that of a party of Members attending the British Association Meeting at Cambridge, on the 29th of August.

Of those members whom death has removed from amongst us during the past twelve months we shall miss from our excursions the faces of the Rev. E. H. Nelson, Mr. W. Carr, F.S.A., and Mr. Archibald Day, while we may also mention the names of the Rev. the Earl of Chichester, the Rev. H. P. Dunster, the Rev. Frederick Davies, and Mr. Samuel Nightingale.

The retiring members of the Committee are the Rev. Dr. Dukinfield Astley, Mr. H. J. Green, Mr. W. H. Jones, Mr. F. Danby Palmer, Mr. R. J. W. Purdy, and Mr. J. C. Tingey, F.S.A., all of whom are eligible for re-election with the exception of Mr. H. J. Green, who has failed to attend the requisite number of Committee meetings.

NORFOLK AND NORWICH

Archæological Society.

ANNUAL REPORT FOR THE YEAR 1905.

READ MAY 2ND, 1906.

As is customary, the work of the Society during the year 1905 commenced with the Annual General Meeting, which was held somewhat later in the year than usual viz., on the 8th of June, in the Council Chamber of the Guildhall, Norwich, the President, General Bulwer, being in the chair. After the ordinary routine business had been transacted, a pleasing feature of the meeting was the restoration by the Society to the incumbents of the Churches of St. John Maddermarket and St. Gregory, Norwich, of portions of brasses which had originally adorned those churches but had been subsequently lost from them. The meeting concluded with some notes read by Dr. Astley on the Ninth Iter of Antoninus, with special reference to Venta Icenorum and Sitomagus. In the afternoon an excursion was made, in lovely weather, through the country immediately south of Norwich. Passing out by the Ipswich Road, the first stop was made at Hickling Lane, near Dunston Hall, which Mr. Tingey claimed as a part of the Ickneild Way. Swainsthorpe Church and Swardeston Old Hall and Church were next visited, and the return journey was made through Cringleford, where some recent discoveries in the course of restoring the chancel of the church were ably described by the Vicar, the Rev. T. S. Cogswell.

The Summer Excursion, which took place on the 7th of September in most unfortunate weather, was through the valley of the upper Bure. The party proceeded by rail to Wroxham, and thence drove to the interesting Church of Belaugh. Passing through Coltishall, visits were next paid to Great and Little Hautbois, which were described by Mr. Purdy in a paper which it is hoped will appear in the forthcoming part of our Collections. Luncheon was served at Buxton, and in the afternoon the Churches of Stratton Strawless and Marsham were visited in turn, being well described by Mr. W. J. Birkbeck and the late Mr. C. L. Buxton; the latter, whose recent death is so widely deplored, kindly entertaining the party at afternoon tea at Bolwick Hall. Burgh Church was next visited, and the train re-entered at Buxton Station.

Part I. of Volume XVI. of the Society's Collections has been issued to the subscribers for the year 1905, who have also received a Record Part containing a series of Extracts from the Deposition and Court Books belonging to the Corporation of Norwich, compiled by Mr. Walter Rye. The Second Part of Volume XVI. is now in hand and will in due course be sent to all subscribers for the present year, while it is also hoped to issue as a Record Part a series of Official Papers relating to the County of Norfolk, covering the period immediately preceding the Civil War, the MS. having been kindly placed at the disposal of the Committee by Mr. Walter Rye.

Whilst the celebrations of such centenaries as those of the death of Lord Nelson and of the birth of Dr. Martineau can hardly be regarded as connected with the pursuit of archæology, this report would be incomplete without some reference to the very successful celebration of the ter-centenary of the birth of Sir Thomas Browne. Your Committee desires to

congratulate most heartily the gentlemen whose efforts have resulted in the presentation to the City of Norwich of the artistic statue of our great seventeenth-century antiquary and philosopher, which was unveiled by Lord Avebury in the presence of many persons distinguished alike in the medical and scientific world.

Your Committee desires to express its warm appreciation of the work of the Society's Honorary Editorial Secretary, the Rev. W. Hudson, in connection with the recent publication of the first volume of the Norwich City Records. The concluding volume, which will be produced under the supervision of Mr. J. C. Tingey, will, it is hoped, be in the press very shortly.

The Committee are glad to observe that the effort made to preserve the dilapidated Church of St. Peter Hungate, Norwich, is nearing successful completion. The thanks of all antiquaries are due to the Society for the Preservation of Ancient Buildings for its assistance, both pecuniary and otherwise, in the matter.

The Society has recently purchased the collection of lantern slides of old Norwich engravings and etchings formed by the late Mr. Jabez Algar, and they will be on loan from time to time, to responsible persons, for the purpose of lantern lectures, etc.

In addition to the death of the late Mr. C. L. Buxton, already noted, the Society has during the past year lost one of its most distinguished members and most liberal benefactors, the Rev. F. Procter, Vicar of Witton, in this county. Mr. Procter had of course a world-wide reputation as the author of his learned work on the English Prayer Book, but he will be ever revered by the members of this Society as the donor of the very fine series of transcripts of the Registers, Churchwardens' Accounts, etc., of the various parishes in the Deanery of Waxham, a series which it is well to remind our

subscribers is open to their inspection at the Norfolk and Norwich Library. We regret also to record the deaths of one of our Vice-Presidents, the Right Rev. Lord Alwyne Compton, late Bishop of Ely, the Rev. G. Merriman, Vicar of Martham, and of Mr. F. Danby Palmer, the latter having compiled several valuable papers dealing with the history of Great Yarmouth, and mainly to his promotion is due the existence of the Yarmouth Branch of our Society. We cannot also omit to mention the recent death of Mr. E. A. Tillett, who, though not a member of the Society during recent years, did much good archæological work in the past, and whose notes on Norfolk Tokens and on Norwich Merchants' Marks are well known to all.

Mr. Hudson having removed from Eastbourne to 65, Ashley Gardens, Westminster, will be glad if any papers intended for publication in the Society's Collections be in future forwarded to him at his new address.

The members of the Committee who retire this year are Dr. Bately, Sir Peter Eade, Mr. Bosworth Harcourt, Mr. E. Evans Lombe, and the Rev. Canon J. J. Raven, D.D., all of whom are eligible for re-election with the exception of Mr. Evans Lombe, who has failed to attend the requisite number of committee meetings.

Dr. **Norfolk and Norwich Archaeological Society.—The Treasurer's Account.** *Cr.*

1905.		£.	s.	d.	1905.		£.	s.	d.
To Balance at Messrs. Barclays' Bank :—		...	...	...	By Mr. A. H. Goose, Printing Special Record Part, "Norwich Depositions"		54	9	6
General Account		...	84	10 8	" Ditto Sundry Printing, Stationery, and Postage		5	6	6
Deposit Account		...	293	9 8	" Messrs. Goose & Son, printing Part I. of Vol. XVI. of "Original Papers"		50	16	6
" Subscriptions :—		...	...	...	" Ditto Sundry Printing, Stationery, and Postage		4	11	6
3 for 1901		...	1	2 6	" Messrs. Stokes, Bradley, & Lucas for Illustrations to Dr. Astley's paper on Norman Fonts		2	12	6
7 for 1902		...	2	12 6	" Mr. F. Johnson for making lists of Freemen of King's Lynn		7	8	0
19 for 1903		...	7	2 6	" Mr. S. T. Townsend for framing and mounting Church Brasses		0	12	0
63 for 1904		...	23	12 6	" Expenses of Meetings :—		...	...	...
223 for 1905		...	83	12 6	Swardston Excursion		...	0	16 0
9 for 1906		...	3	7 6	Summer Excursion		...	2	12 0
" Sale of Publications		...	121	10 0	Messrs. Platt & Youngs for Bookbinding		3	8	0
" Messrs. Barclays :—		...	3	16 6	" Mr. R. Nevill, 2 years' subscriptions to Congress of Archaeological Societies		0	9	0
Interest on Deposit Account		...	5	5 2	" Insurance		2	0	0
		...	...	...	" The late Mr. J. Alkar's Lantern Slides of Old Norwich		6	2	6
		...	...	...	" Norfolk and Norwich Library—Use of Room		1	1	0
		...	...	...	" Postage Stamps		6	8	0
		...	...	...	" Gratuity to Guildhall Keeper		0	10	0
		...	...	...	" Assistant Secretary's Salary		12	12	0
		...	...	...	" Bankers' Cheque Book		0	5	0
		...	...	...	" Balance at Messrs. Barclays' Bank :—		£.	s.	d.
		...	...	...	General Account		50	16	2
		...	...	...	Deposit Account		298	14	8
		...	...	...			349	10	10
		...	...	...			£508	11	10

1st May, 1906.

Audited and found correct,
GEO. W. G. BARNARD.

NORFOLK AND NORWICH

Archæological Society.

ANNUAL REPORT FOR THE YEAR 1906.

READ 30TH MAY, 1907.

THE Society's work for the year 1906 was inaugurated as usual by the Annual General Meeting, held in the Council Chamber of the Guildhall, Norwich, on Wednesday, the 2nd of May, the President, General Bulwer, being in the chair. After the transaction of the usual routine business and the presentation of a gold badge to the President, an early start was made for Wymondham by train. The members were received by the Vicar in the Abbey Church, which was afterwards inspected under the guidance of Mr. J. B. Pomeroy, who read an interesting account of the building, the careful restoration of which had just been completed. Visits were afterwards paid to Becket's Chapel, the Market Cross, and other ancient buildings in the town, and afternoon tea was kindly provided by Mrs. Utten Browne.

The Summer Excursion was held in beautiful weather on Tuesday, the 31st of July, the district round Watton being the portion of the county traversed on the occasion.

Alighting from the train at Holme Hale, the Church there was inspected, and the party then proceeded to Great Cressingham, where the Church and Hall were visited. Thence the members drove to Saham Toney Church, and to Watton for luncheon. In the afternoon Griston and Caston Churches were first visited, and then the party drove to Breccles, where the Old Hall and Church were inspected and tea partaken of (by invitation) at the house of the Hon. Mr. Bateman-Hanbury. Lastly, a visit was paid to Thompson Church, and the members rejoined the railway at Stow Bedon Station.

The members for the year 1906 have received the Second Part of Volume XVI. of the Society's Original Papers, while a Record Part, consisting of documents relating to the period immediately preceding the Civil War in Norfolk, is about to be issued to them. The concluding part of Volume XVI. is in the press and will be issued in due course to the members for the year 1907.

During the past year several interesting works have been published dealing with the history and archæology of the county, including the Second Volume of the *Victoria County History*, Mr. Frederic Johnson's *Turner Family of Mulbarton and Great Yarmouth*, and the *History of the Bethel Hospital in Norwich* by the late Sir Frederic Bateman and Mr. Walter Rye, and your Committee congratulate the latter on the re-appearance of a Second Series of his *Norfolk Antiquarian Miscellany*.

The Annual Report for the year 1905 recorded the successful effort towards the completion of the restoration of St. Peter Hungate Church, Norwich, and this year your Committee desire to draw the attention of the members to the restoration which has been commenced of the

Church of St. Mary Coslany, Norwich. The discovery of four original Saxon windows in the tower is of very great interest, but funds are still sadly needed to complete the work. The Parish Church of Glandford, which had for many years been in ruins, has also during the past year, by the munificence of Sir Alfred Jodrell, Bart., been re-opened for Divine worship.

While deploring the necessity for the removal of a portion of the face of the Castle Mound at Norwich for the erection of an addition to the Shirehall, a careful examination of the section of the Mound thus laid bare reveals the fact that a smaller proportion is artificial than has hitherto been generally supposed.

During the past autumn the attention of the Committee was drawn by Mr. Laver, F.S.A., of Colchester, to the site of what he believed to be a Roman Villa at Grimston. Accordingly excavations were carried out with the permission of the Marquis Cholmondeley, and Mr. Laver's theory was confirmed, as will appear by the Paper from his pen in the forthcoming part of our Transactions.

All our members, and especially those who frequently met the late Mrs. Bulwer at our meetings and excursions, will deeply sympathise with our President in the great loss which he has sustained by her death, which occurred shortly after our last Annual Meeting. More recently the Society has lost two of its most distinguished members in the late Canon Raven, F.S.A., and Mr. E. M. Beloe, F.S.A. Dr. Raven was chiefly known as a campanologist, and an interesting article from his hand on the Bells of Norfolk appeared in Mason's *History of Norfolk*, while his *Bells of Suffolk*, *Bells of Cambridgeshire*, and his more recent publication on the *Bells of England*, are standard works on the subject. He has, moreover, on several occasions contributed Papers

on various subjects to our own Transactions. Mr. Beloe may be regarded as having been pre-eminently the archæologist of the Fenland, in the midst of which he spent so many years of his life. His most important publication was a history of the Churches of King's Lynn, which appeared under the title of *Our Borough, Our Churches*, but he also contributed a number of interesting Papers to our Transactions and to those of the Cambridge Antiquarian Society. Another distinguished member whom we have lost during the past twelve months is the Earl of Liverpool, who as Lord Hawkesbury was for many years a member of our Society. We have also lost a very old member in Mr. G. A. Loundes, and a recent one in the Rev. G. N. Godwin, who had done good archæological work in Suffolk and Hampshire.

The retiring members of the Committee are the Rev. Edmund Farrer, F.S.A., the Rev. J. W. Millard, Mr. James Mottram, Mr. R. H. I. Palgrave, F.R.S., and Mr. Charles Williams, all of whom are eligible for re-election with the exception of Mr. Williams, who has failed to attend the requisite number of meetings. The vacancies caused by the deaths of Canon Raven and Mr. Beloe have also to be filled.

Dr.

Folke and Norfolk Archaeological Society.—The Treasurer's Account.

Cr.

1906.			1906.		
To Balance at Messrs. Barclays' Bank:—			By Messrs. Goose & Son, Printing Part II. of Vol. XVI. ...		
General Account	£.	s. d.	£.	s. d.	£. s. d.
Deposit Account	50	16 2	" Ditto, Sundry Printing, Stationery, and Postage	32	0 0
	268	14 8	" Illustrations for Publications:—	18	7 6
		349	Goose & Son	4	0 0
" Subscriptions:—			A. E. Coe	2	6 0
1 for 1902	0	7 6	J. J. Wright	0	10 0
4 " 1903	1	10 0			
10 " 1904	3	15 0	" Mr. F. Johnson for completing lists of Freemen of Lynn	6	16 0
35 " 1905	13	2 6	and making list of Freemen of Yarmouth	5	5 0
268 " 1906	78	0 0	" Insurance	0	9 0
1 " 1906	0	10 0	" Typewriting (Miss Bowles)	0	18 2
9 " 1907	3	7 6	" Mr. A. E. Coe for 2 lantern slide boxes	0	6 0
268	100	12 6	" Victoria History of Norfolk, Vol. II	1	11 6
" Sale of Publications	0	7 6	" Three years' subscription to Canterbury and York	3	3 0
" Messrs. Barclays:—			Society	1	18 0
Interest on Deposit Account	7	9 5	" Expenses of Meetings:—	1	1 0
			Summer Excursion	0	10 6
			" Norfolk and Norwich Library—Use of Room	4	0 3
			" Hayden for Bookbinding	25	13 6
			" Postage Stamps and Carriage of Parcels	12	12 0
			" Excavations at Grimston	0	10 0
			" Assistant Secretary's Salary		
			" Gratuity to Guildhall Keeper		
			" Balance at Messrs. Barclays' Bank:—		
			General Account	£.	s. d.
			Deposit Account	36	14 9
				806	4 1
				343	18 10
				£458	0 3

29th May, 1907.

Audited and found correct,

HENRY BRITAIN.

Armorial Glass in New Buckenham Church.

ADDITIONAL NOTE ON COAT NO. IV.

(Vol. xv., p. 329).

BY HIS HIGHNESS

PRINCE F. DULEEP SINGH, V.P., F.S.A.

SINCE the foregoing was written, I noticed, hanging in the offices of Messrs. J. & J. King, Norwich, the shield described by Blomefield as "Cailey and Clifton impaled with Thorpe" (No. IV. of No. 1 window in Martin's Old Buckenham list). It had been there some thirty or forty years, and Mr. King knew nothing further of its history; but, with the greatest kindness, he at once offered to give it to be replaced in Old Buckenham Church, and there it once more rests in its original position. The Kerdeston shield, which it displaces, has been fixed in the north window of the chancel.

I should like just to add that Dr. Montague R. James of King's College, Cambridge, has suggested that the figure in No. 1 window with book and chain may be that of St. Leonard, whose emblem is a chain; and that in No. 2 window with the sword may represent St. Peter, Martyr.

The King's House at Thetford,
with some account of
the Visits of King James 1st to that Town.

COMMUNICATED BY

H. F. KILLICK.

IN compiling this account of an interesting house on the occasion of a visit of the Norfolk and Norwich Archæological Society to Thetford on 31st August, 1904, I have been indebted to Mr. Walter Rye for much valuable assistance and information as well as for the copies of some of Martin's sketches, the originals of which are in his great collection of literature and documents illustrating East Anglian history, and to him my grateful thanks must be rendered for his kindness and liberality throughout.

The king's house at Thetford is a very solidly-built, square, ivy-clad house—Georgian or Jacobean in style—fronting to King Street, but divided from it by a lawn, plantation, and carriage drive. The house, or at all events the site, has enjoyed the reputation of having formerly belonged to the Monarchs of England, perhaps even of East Anglia, and to the lords of the Hundred or Honor of Thetford. The only indications of bygone importance to-day are:—externally, one (possibly mediæval)



MANTELPiece IN THE KING'S HOUSE, THETFORD.

buttress, and a private entrance by a small pointed archway to the adjoining churchyard of St. Peter's church; and internally, two panelled chambers, some remains of panelling in other rooms, and one large and handsome room on the first floor of the house 38 feet long, 17 feet wide, and 11½ feet high, oak panelled throughout, the wall surface broken up by handsome engaged fluted Ionic pilasters. Over the fireplace is a very beautiful overmantel reaching to the ceiling, very elaborately carved and composed of recessed arches flanked by male and female figures.

The walls both internal and external are exceptionally thick and solid, varying from nearly two feet to three feet in thickness.

The timbers are also unusually massive, and the roof consists of three parallel ridges running east and west.

I am informed by a competent authority that it may well be three centuries old.

The house is referred to more than once in local history. Blomefield, the historian of Norfolk, whose history was published in 1739, and who was educated at the Thetford Grammar School tells us that at the death of John, Earl Warrenne, lord of the Honor of Thetford, who died in 1347, there was an inquisition taken concerning the lordship in which it appears that he held of the King in capite in free socage by the yearly service of a rose, and that there was a head or capital messuage and twelve score acres of land, etc.; and he further states that the site of the Manor House, being the Earl Warrenne's seat in Thetford, was where Sir John Wodehouse's house, commonly called "The King's House," then stood, and that the Earl's barns stood against Earl's Lane.¹

He also tells us that "Thetford hath been honoured with the presence of many kings and queens, several of

¹ Blomefield's *Norfolk*, vol. i., folio edition, p. 408.

which used to reside here. That Henry I. did so is certain. Henry II. and several others were often here, and when the dominion came with the Duchy of Lancaster to the Crown the ancient seat of the Earl Warrens became a palace, and was re-built by the Crown, as I think, in Queen Elizabeth's time, for that princess used it as a hunting seat, and took great pleasure here, as did her successor, King James I., who used to hunt here almost every season."² He gives some further details of King James' visits, and states that in 1610 the king had this palace only in Norfolk; and the fee of the keeper was £40 per annum.

Then he tells a story that the king was offended by the inhabitants, and gave the house to Sir Philip Wodehouse; that the arms of that family appear on the gate fronting the street; that the house is called the king's house, is owned (in 1737) by Sir Jno. Wodehouse, is a large house fitted for much company, and that the judges usually lodge in it during the assizes.

Thomas Martin the historian of Thetford, born at the Grammar School there in 1696, died at the age of 74 in 1771. He was a diligent and enthusiastic student of the history and antiquities of his native town, and left a great mass of notes, sketches, and material from which his history of Thetford was subsequently compiled, and published in the year 1779.

He accepts and follows without any apparent doubt the account given by Blomefield, to whom he refers by name, and with whom he was on friendly terms.³

Thetford was doubtless the capital of the Saxon kingdom of East Anglia, and the Honor or Hundred was a royal demesne at the time of the Domesday survey.

² Blomefield's *Norfolk*, p. 465.

³ Martin, pp. 57, 274.

It passed afterwards into the hands of the Earls of Warrenne and Surrey, though Blomefield and Martin do not agree as to when they acquired it.

From them it came to Thomas, Earl of Lancaster, the grandson of Henry III., who was beheaded at Pomfret, and through him to Blanche, the wife of John of Gaunt, Duke of Lancaster, and has since, and is at the present time, part of the estate of the Duchy of Lancaster, to which an annual payment of £6. 6s. 8d. is still made by the Corporation of Thetford.

Thetford is on the main and ancient highway between London, Norwich, and Swaffham and Castleacre at which place, only about fifteen miles from Thetford, the De Warrennes had their great fortress and one of their numerous estates.

That the monarchs of the Saxon kingdom of East Anglia had a residence at Thetford can hardly be disputed, and as the town and honor were Crown property at the time of the Conquest, it is not unlikely that the site of it may still have been occupied by a house suitable for the occasional visits of the lord. If the Earls of Warrenne and Surrey acquired the Honor as Blomefield tells us, in the reign of Richard I., or as Martin states, by grant from the Conqueror, they at all events, had it until the last Earl of Warrenne and Surrey granted it to the Earl of Lancaster in 1318.

Numerous as were their manors, and vast and widely-spread as were their possessions, they must have been very familiar with Thetford. They passed through it to and from their favourite residence of Castleacre. The second earl presented a Thetford advowson (St. Peter's) to his Cluniac foundation at Lewes. The third earl founded and endowed at Thetford a house of canons, to which several of his successors were benefactors.

The sixth earl founded and endowed there the Hospital of St. Mary Magdalene, and the last earl united with Henry of Lancaster in placing the Black Friars in the disused buildings of the former cathedral and subsequent priory. But it seems hardly likely that these great earls would require or desire to maintain a suitable residence so near to Castleacre, and Blomefield's statement, not perhaps improbable in itself, that the capital messuage which existed at the death of Jno., Earl Warrenne was on the site of the king's house, is not, so far as I know, supported by any direct historical authority.

Though the Earls of Warrenne, and afterwards of Lancaster, had the Thetford property for more than two centuries, it is more than five centuries since it passed from them to the Duchy of Lancaster.

It is not very likely, therefore, that we should find traces of their ownership lingering round the king's house in 1904. Yet we do find some circumstances for which their ownership may account.

The land at the back or north side of the house runs up to a cross road leading from the market place to the old line of the Lynn and Mundford road, and was in fact co-extensive with that cross road for some distance. This cross road was formerly known as Earl's Lane, or the Earl's Lane, and is now called Earl Street. At the eastern extremity of it was a court called Bernyard or Earl's Barns, and Blomefield asserts that here the earl's barns stood.⁴

Adjoining to the king's house on the east is a public house known as the Chequers, and one of the derivations of this sign has been suggested to be that it represents the coat of arms of the Earls of Warrenne and Surrey (chequi or et azure).

⁴ Blomefield's *Norfolk*, p. 408.

This would attribute to this ancient hostelry an antiquity of nearly 600 years, which may be doubtful. There is, however, on the other or west side of king's house, and north of St. Peter's Church, an old public house called the White Hart, which gives its name to the street in which it stands—White Hart Street.

In the Lestrange accounts printed in *Archæologia*, vol. xxv., p. 554, there is an entry:—"Paid the same day to the wife of the White Hart Inn, Thetford, for the hire of a boy and a horse to the Cancellors at Harling, 8d." The year is 1553, or 350 years ago.

Assuming the king's house to occupy the site of the capital messuage left by John the last Earl of Warrenne, that site and any residence upon it having become part of the possessions of the Duchy of Lancaster, belonged practically to the sovereigns of England, and according to Blomefield, Henry V., who demised the demesne lands to the Prior and Convent of Thetford, excepted the manor house called the Earl's House and the Earl's Barns from the lease.⁵ The rental paid by the convent was £28. 6s. 8d.

In 1415 the receiver of the Duchy received £53. 16s. 7d. from Thetford, including the rent paid by the monks, out of which he paid an annuity to John Wodehouse, head steward of the Duchy in Norfolk and Cambridge-shire, of £10 and ten marks. This John Wodehouse was the member of the family who is said to have distinguished himself at Agincourt.

That Thetford, as Blomefield tells us, hath been honoured with the presence of many sovereigns of England is certain. Bigod's Charter of foundation of his priory was sealed "Concilio domini mei Henrici," i.e., Henry I., "Cum rex moram fecit apud Thetfordiam."

⁵ Blomefield's *Norfolk*, p. 409.

Visits by the three Edwards are recorded, and by Richard II. and Henry VII.

I do not know that there is anything to show where they were lodged, but the splendid hospitality of the priory was more likely to attract them than any residence that they might possess in Thetford.⁶

According to Blomefield, Edward VI., who was seised of the dominion or Manor of Thetford by letters patent dated 11th July, 1548, granted it and all his property there to the Duke of Somerset, who in the same year conveyed it to Sir Richard Fulmerston, from whose successors it came to the Howard family. The grant to the duke, as stated by Blomefield, does not show any exception of the king's house, but notwithstanding this, and though it is hardly likely that a royal residence was kept up for these occasional visitations, still Blomefield tells us, as above stated, that Queen Elizabeth used the king's house as a hunting seat, and took great pleasure there.⁷ As a matter of fact, I believe that only one visit by her to Thetford is recorded, and that was in 1578.

Her Majesty⁸ was nobly entertained at Norwich in that year, and on leaving that city she visited Sir Roger Wodehouse at Kimberley, and came thence by Woodrising to Thetford. Sir R. Fulmerston had turned the buildings of the dissolved Benedictine Nunnery into a residence there, and some of the Tudor windows inserted by him may still be seen. He died in 1566 and his only daughter and heiress having married Sir Edward Clere, the residence was his possession or occupation in 1578, and it was there Queen Elizabeth was entertained. I find no record of the length of her stay or of her doings

⁶ Blomefield's *Norfolk*, p. 409.

⁷ Blomefield's *Norfolk*, p. 465.

⁸ Nichols, *Progresses of Queen Elizabeth*.

at Thetford, except that she is said to have held there a Privy Council and a Court at which the Mayor and Corporation of Thetford being presented, offered to Her Majesty £6. 7s. 6d., and paid fees to her officers amounting to £6. 13s. 4d.⁹ The sum so offered would probably be the annual rent still paid to the Duchy which the Corporation took the opportunity of paying.

Queen Elizabeth died 24th March, 1603. Of her successor, King James I., his appearance, manners, character, and surroundings, Sir Walter Scott gives us a graphic account in the *Fortunes of Nigel*.

Of middle stature, stout in fact, and rendered more so in appearance by thickly padded clothing, nervous and fidgetty, wise and pedantic in speech, often foolish, hasty and undignified in conduct, hasty and choleric yet kindly in disposition, fond of a jest, and self-indulgent in the pleasures of the table, he was above all things passionately fond of field sports and especially of hunting. On the 20th February, 1604, less than a year after his accession, Sir Dudley Carleton writes to Mr. Winwoode:—"The King is gone this day to Royston, with his crew of merry hunters,"¹ and the Earl of Worcester, writing from Royston on the 25th, to Lord Cranborne, says:—"His Majesty meaneth to-morrow to take his journey to Newmarket, for some three or four days, and so to Thetford, if he like the country."

He reached Newmarket, as Lord Worcester expected, the next day, 26th February, and this seems to have been his first visit, but he afterwards became a frequent visitor there, and revived the racing which had fallen into disuse. He seems to have come on, as proposed, to Thetford, which was doubtless then, as now, the centre

⁹ Manning's *Sermon on Sir R. Fulmerston*, at St. Mary's Thetford, Nov. 12th, 1809.

¹ Nichols, *Progresses of King James*, vol. i., p. 495.

of a famous sporting country, and we can picture him there with his crew of merry hunters, and with all the surroundings of royalty, pages and chamberlains, lords in waiting, and ministers in attendance, courtiers and parasites, guards, huntsmen and falconers, cooks, serving-men, dogs, horses, and hawks. We cannot say with certainty where he was lodged.

The royal visit was probably not regarded with unmixed delight by the inhabitants of Thetford or of the counties traversed during his progress there. It exposed them to the exercise of the oppressive prerogatives of Purveyance and Pre-emption, under which the carriages and horses of the king's subjects might be forcibly impressed at inadequate customary rates of payment for the conveyance of his baggage, for which hundreds of carts were usually employed, whilst under the right of pre-emption, provisions and necessaries for the royal household were taken at an appraised valuation without reference to the wants of other people and without the consent of the sellers.

These rights were the subject of frequent disputes, complaints, and extortion.

In the third year of King James, one Richards, a royal purveyor, being found guilty of having extorted money and been oppressive and dishonest in purveyance, was condemned to stand in the pillory once in Westminster, three times in Dorsetshire, and three times in Somersetshire; to lose one ear at Dorchester, the other at Wells, to ride on a horse with his face to the tail, to pay £100, and to be imprisoned during the king's pleasure.

Having arrived at Thetford, we first hear of the king's doings in a letter from the Earl of Worcester, written from Thetford, to Lord Cranborne, dated 3rd March, 1604.² He says, "Because I know nothing can

² Nichols, vol. i., p. 497.

be more welcome to you than to hear of his majesty's health and recovery of his cold: the truth is he hath been very ill and heavy with it, but thanked be God it has now almost gone. The reason it hath so long continued hath been the sharpness of the air and wind, for every day that he hunteth he takes a new cold, for being hot with riding a long chase, he sitteth in the open air and drinketh, which cannot but continue if not increase a new cold.

"He liketh exceedingly well of the country, and is resolved for a certain to stay these five days within this town. He hath been but once abroad ahunting since his coming hither, and that day he was driven out of the field with press of company which came to see him, but he therein took no great delight, therefore came home and played at cards.

"Sir William Woodhouse, that is sole director of these parts, hath devised a proclamation that none shall presume to come to him on hunting days, but those that come to see him to prefer petitions shall do it going forth or coming home."

One of the notes to Scott's "*Fortunes of Nigel*" tells us that the king when hunting was attended by a special officer, who carried his hunting bottle and was always at hand to fill the king's cup when he asked for it.

The proclamation is printed in Mason's *History of Norfolk*, p. 235.

The Sir William Woodhouse referred to is supposed to have been not a member of the Kimberley family but Sir William Woodhouse of Waxham, a well-known sportsman of the time, who is usually credited with being the first to erect in England a decoy for taking wild fowl.

The letter seems to imply that the king was lodged

in the Town of Thetford. Those who have faced the east winds of the spring time as they drive across the barren warrens round Thetford will not be surprised at his majesty's suffering from the cold to which Lord Worcester refers. It does not appear to have given him any distaste for the neighbourhood, for the next day, 4th March, Mr. Rowland White writes from Baynard's Castle to the Earl of Shrewsbury saying that "The king is at Thetford and is so far in love with the pleasures of that place as he means to have a house there."³

This seems hardly consistent with Blomefield's idea that a royal residence then existed, and would rather suggest that his majesty had some temporary quarters to which there seems to have been attached one of those fruitful gardens for which Thetford is still distinguished. This appears from a letter which on March 8th, Lord Worcester wrote to Lord Cranborne. "Your Lordship shall have in this enclosed the sweet and comfortable fruit of his majesty's own garden which I in my last by his majesty's command promised." "His majesty hath now set down Tuesday next to begin his journey homeward toward Newmarket, where he means to bestow some three days, then to Royston, where he'll remain four."

The king was at Thetford again in February, 1605, and on the 27th of that month the gentlemen of the county met him on his coming.

Some notice seems to have been issued forbidding interference with and requiring preservation of game, for on 9th March, 1605, Lord Cranborne writes to Sir Thomas Lake and points out "the ill use which malicious people may make of the king's recent placard for preserving the game at Thetford as tho. he claimed

³ Nichols, vol. i., p. 497.

all for his own.”⁴ His Lordship wishes it had been more judiciously managed, and wonders “that any churl should kill anything that might afford his majesty his only recreation.” This reminds us that the taking and killing of game was and is the sole and exclusive right of the sovereign, and is only lawful for a subject when he has the royal license and permission. Thus on the 18th December, 1607, there is a letter to Sir Nicholas Bacon, Sir William Walgrave, and Sir Robert Drury, requiring them to preserve the king’s game in Norfolk and Suffolk within twelve miles of Thetford, and offenders are to be brought before the king or the privy council. On the 3rd March, 1608, Sir Rowland White writes to Sir Thomas Lake, that stags were to be ready if the king goes to Thetford, where he appears to have come shortly afterwards. He was certainly there again on the 26th November, 1608, and left on the 2nd December, and on the 9th of that month Mr. Chamberlain writes to Sir Dudley Carleton, that the king was welcomed to Thetford by three cormorants on the church steeple, doubtless the steeple of St. Peter’s Church, and on the 10th he writes again and says that the king is fallen out of love with Cambridge and Thetford.

No reason is given nor does it appear that His Majesty’s visits became less frequent for some time afterwards.

The training of cormorants to fish was not uncommon in England, and there is a full description of it in Willoughby’s *Ornithology* published in 1678.

His Majesty kept cormorants and there are payments in 1611 and 1612 to Mr. Wood, keeper of his Majesty’s cormorants, of £30 “for bringing up and training of certain fowls called cormorants and making them fit for fishing.”

⁴ *Calendar of State Papers, 1603—1610.*

And now we come to a transaction which I am glad to think that I am able to explain more fully than any local historian has hitherto done, and in regard to which I have obtained information not apparently possessed either by Blomefield or Martin and certainly not referred to by Mason, if he was aware of it. On the 8th July, 1609, Sir William Barwick had a warrant to receive £1,000 stated to be paid to him "for a House at Thetford for the King's recreation," and on the 24th of the same month, Anne, Lady Barwick, and her son John were granted the custody of the king's house at Thetford, having 2s. a day or £36. 10s. per annum for keeping the house and garden.

These facts are stated in Mason's *History of Norfolk*, and he infers that the house referred to was that known as the king's house. I am indebted to Mr. Rye for some suggestions which lead, I think, to a clear and very interesting explanation of the matter.

We have heard that so early as March, 1604, his sacred Majesty was so far in love with the pleasures of Thetford that he meant to have a house there.

Very near to the site of the king's house was and is St. Giles' Lane, from which there was and is a private road leading from King Street to the lands north of that house.

The Chapel of St. Giles stood at the bottom of the lane, and had been appropriated to the house of canons at Thetford.

After the dissolution it was granted by the Crown in the reign of Philip and Mary to Sir Jno. Parret to be held as of the manor of East Greenwich in free socage.

In 1563 it was sold to Jno. Dowbys or Dobbs, gentleman.⁵ If he were the owner of the site of the

⁵ Martin, p. 82.

king's house and of the land behind, his motive for buying the disused chapel was obvious.

He married Anne, one of the daughters and co-heirs of Henry Pakenham of Garboldisham, Esq., and seems to have resided there.

He left only one child, a daughter Anne, who inherited therefore the estates, both of her father and mother, which comprised property at Garboldisham, Kilverstone, and Thetford.

Her father died before 1571, and Miss Dobbs married William Barwick, who was knighted by King James at Whitehall, May 30th, 1604, being referred to as Sir William Barwick of Suffolk. Of his antecedents I know nothing; but subsequent transactions make it, I think, not improbable that the broad acres of the heiress had not been without their influence in his choice of a wife. He seems to have been about the court when the subject of a house at Thetford was under consideration, and as a local landowner in right of his wife, may well have been consulted on the subject.

Mr. Rye kindly supplied me with some references to Norfolk fines to which Sir William and Lady Barwick were parties in the reigns of Queen Elizabeth and King James affecting property at Thetford.

I have examined the original records at the Record Office and obtained particulars of them.

Between Easter term, 36 Eliz. (1593) and Michaelmas term, 7 James I. (1609), there are five fines [final agreements] to which William and Anne Barwick were parties.

They all appear to be sales of property which I think must have been that of Mrs.—afterwards Lady—Barwick. Assuming them to be so, it seems that in 36 Elizabeth, property in Thetford on both sides of the river was sold for £101 to Edwin Ritche. The same year, 90 acres at

Thetford were sold for £120 to Thomas Wright. There was also in the same year a sale or mortgage to Thomas Barwick and John Mallows, of lands at Thetford, Kilverston, and Garboldisham for £140, and in 39 Elizabeth, a sale to John Hodgkin of property in Thetford for £41. We learn from Martin that in 1593 William and Anne Barwick sold St. Giles' Chapel to Thomas Styward of Thetford, glover; and from Blomefield that Pakenham's Manor at Garboldisham was sold by Sir William and Lady Barwick in 1607. Then in Trinity term, 7 James I. (1609) there is the record of a fine in an action between our lord the King, complainant, and William Barwick, Knight, and Anne his wife, Antony Drury the elder, Esq., and William Drury, gentleman, defendants, or as they are technically called, deforciantes of two messuages, a toft, three gardens, two orchards, and six acres of pasture land in Thetford, by which the deforciantes acknowledge the said tenements to be the right of our said lord the king as those which our said lord the king hath of the gift of the said William and Anne, Antony and William. Then they warrant the title in the usual form, and "*idem dominus Rex dedit praedictis Wilhelmo et Anne Antonio et Wilhelmo Octaginta libras sterlingorum.*"

Then on the back of the record are the usual indorsements of the proclamation or publishing of the fine in open court after its conclusion, the first publication being on the 5th July, 1609.

The description, allowing for the usual vague and general terms of a fine, exactly fits the king's house property as we shall see hereafter, and it is clear, therefore, that the site was purchased by King James and that the £1,000 paid to Sir W. Barwick on the 8th July, 1609 was evidently part of the same transaction, and may have included an outlay upon the property already made on behalf of the king. Lady Barwick's

appointment as housekeeper may well indicate some impecuniosity on the part of her husband, and certainly shews that a house known as the king's house already existed. The two Drurys may have been trustees or mortgagees. Antony Drury of Besthorpe was sheriff in 1619, and was, therefore, a neighbour of Sir William Barwick at Garboldisham, at which place Blomefield thinks that Sir William Barwick was buried. Among the lists of King James' gifts John Barwick received £52 in 1609 and £48 in 1610.

Blomefield's story, therefore, of continuous possession by the crown is obviously incorrect, and if the site of the king's house is in fact that of the ancient residence of the lords of the Honor, it must have been sold or disposed of and acquired afterwards by Lady Barwick's predecessors in title, of which there is, of course, no direct evidence.

The fine is a remarkable, perhaps unique, instance of the sovereign impleading contrary to all law and practice in his own court, though the fictitious nature of the whole proceeding may have caused it to be regarded as a mere transfer of property.

There is an inventory, printed in Mason's *History of Norfolk*, p. 238, of the king's furniture at Thetford and Newmarket, in which it is valued at £10,444. The principal rooms mentioned in each house are a great chamber, a presence chamber, a privy chamber, withdrawing chamber, and bed chamber. Both houses are stated to be "verie large and deepe." The large panelled apartment which I have already described, now used as a billiard room, is probably either the great chamber or presence chamber mentioned in the inventory. It is certainly a noble apartment, and is about a foot higher than any other room in the house either on the ground floor or above.

In 1610 Mr. Chamberlain writes to Sir R. Winwood as follows:—

“Our St. George's Feast (23rd April) passed without making any new knights (*i.e.*, of the Garter), there being no place void but only that of Lord Scroop. The next day the king went to Thetford, where he now remains.”

Of this visit we have a curious record in the diary,⁶ written in French by Hans Jacob Wurmsser von Vendenheym, the original of which is in the British Museum, and a translation is printed in *England as seen by Foreigners*, by Mr. W. B. Rye, published in 1865. He accompanied the Duke of Wurtemberg on a mission to England in 1610, and the diary extends from the 16th March to the 24th July in that year.

He arrived at Gravesend on 13th April, and the party was conveyed in the royal barges to London, “au logis de l'Aigle Noir.” The duke had an audience with much ceremony, and on the 30th there is an entry of great interest to Shakespearian readers. “Son Eminence alla au globe lieu ordinaire ou l'on joue les comedies; y fut représenté l'histoire du More de Venise.”

The king left London on the 24th April, as indicated by Mr. Chamberlain's letter, and the duke followed him *via* Royston, Cambridge, Newmarket, and Ware to Thetford, which he reached on 7th May, finding his majesty there.

At Ware the diarist records as follows:—“Je fus couche dans un liet de plume de Cigne qui avoit huit pieds de largeur.” This is believed to be the earliest notice of the famous great bed of Ware, and readers of Shakespeare will remember the allusion to it in *Twelfth Night*, act 3, scene 2.

⁶ *England as seen by Foreigners*, p. 57.

The diary then proceeds as follows (translating the antique French into modern English):—

“Thetford, sixteen miles from Newmarket, is a town and abode of the ancient Saxon kings, as the old ruins of the castles there prove to us. As soon as his excellency had arrived his majesty sent my Lord Hay to say that he was very welcome.

“The next morning his excellency went to wait on the king, with whom he entered into the church, it being the day which his majesty observes without fail, namely, that of his deliverance from the assassination plotted by the Earls of Gowry.

“After his excellency had dined with his majesty, the Duke of Lennox, who had come on a visit before dinner, conducted him to the hunt where they coursed the hare, flew a hawk, and caught dotterels, birds which are taken in a strange manner as we saw, and which may be better told by word of mouth than in writing.

“His excellency afterwards supped with his majesty, and upon rising from table they went in a coach to the river, where they saw cormorants, birds which at a sign given by the master who has trained them, plunge under the water and catch eels and other fish, and which at another signal were made to give them up and disgorge them alive, *‘chos bien merveilleuse a voir.’*

“On all subjects his majesty discoursed in a wise and admirable manner.

“And before his majesty went to the church the more than sad news, alas, reached us of the horrible and execrable murder of the most Christian King (Henry IV. of France). On Wednesday, 9th May, his majesty conducted his excellency to the hare hunt, after returning from which and dining together his majesty took his leave on departing for London, and his excellency did the same.”

It seems that his majesty attended church every Tuesday to return thanks for his escape, and the statement in the diary that his majesty entered into the church exactly agrees with the fact that a private entrance under a small pointed arch still exists and is available from the grounds of the king's house to St. Peter's Church.⁷

The cormorants were probably kept at Thetford, and those that in 1608 welcomed the king to Thetford on the church steeple could doubtless be recalled at the will of the keeper.

The dotterel was a description of plover, and King James was exceedingly fond of dotterel catching. The bird was said to be wiled into a net owing to its supposed habit of mimicking the actions of the sportsman.⁸

On the 6th May in this year the king signed at Thetford the appointment of Dr. Newton to be Provost of Magdalen College, Oxford.

In 1612 the king had a narrow escape at Newmarket owing to the foundation of the house where he lay beginning to sink on one side, with great cracks, so that the doors and windows flew open, and they were fain to carry him out of his bed with all possible expedition, and the next day he removed to Thetford, where the solid structure of the king's house secured him from a similar disaster.⁹

On 6th April, 1616, Mr. Chamberlain writes to Sir Dudley Carleton, "The King comes to town this night from Theobalds to celebrate St. George's Feast, and goes back on Wednesday towards Newmarket and Thetford," and in the beginning of May his majesty spent some days at Thetford when he made several knights. Mr.

⁷ *England as seen by Foreigners*, note 93.

⁸ See note 94 *ibid.*

⁹ Nichols, chap ii., p. 607.

Chamberlain wrote on 20th April, 1618, that the king was going to Thetford, but no further visits are recorded though his majesty reigned until 1625.

I find no record of any visit to Thetford by the Queen or by baby Charles or Steenie, the former born in 1600 and the latter in 1592.

There are many records of the appointment of keepers of the king's game at Thetford. Thomas Cockayne was appointed 30th November, 1610, and on 11th January, 1611, he was also appointed keeper of the game on the rivers near Royston and Thetford for life. On 9th July, 1614, John Coward and his son were appointed to the keepership of the game of venery and falconry about Thetford.

Many proclamations and acts of state in the king's time are dated from Thetford. On March 1st, 1605, for instance, there was a proclamation recalling mariners from foreign service, and the same day one forbidding timber fit for building to be used as firewood and ordering all buildings in and about London to be fronted with brick and uniformly built, and on December 12th, 1608, there was a proclamation dated from Thetford touching malsters, common brewers, and alehouse keepers. They were to be limited in number and not make their ale too strong by which barley was consumed that should be employed for bread.

Why did the king's visits to Thetford cease? Blomefield says that he took offence at some act of a farmer over whose corn he had ridden and gave the house to Sir Philip Wodehouse. Martin accepts the story. Between 1618 and 1630 the property seems to have passed to the Wodehouse family, because on the 8th August, 1630, there is a letter from Sir John Wentworth to Captain Henry Wodehouse indorsed "Leave this letter at Thetford at Sir Thomas Wodehouse's house. If Captain Wodehouse

be gone, carry it to Norwich to Mrs. Godfree to be sent to him with speed."¹

Sir Philip died in 1623, and Sir Thomas, his son, who seems to have been residing at Thetford in 1630, married Blanche Cary, a daughter of Lord Hunsdon.

Their son, Sir Philip, died in 1681; his eldest son, Sir Thomas, having died in 1671 of the small-pox, and Sir Philip was succeeded by his grandson, Sir John Wodehouse, who was the owner of the king's house in the time of Blomefield and Martin, and was well known to both of them.

A search has been made through the Patent and Close Rolls for any record of any transfer from King James to Sir Philip Wodehouse or any member of his family, and also through the Norfolk fines, but without any result, and it seems hardly likely, therefore, that any information will be obtained on the subject, unless it is slumbering amongst the documents in the muniment room at Kimberley.

Sir John Wodehouse was for many years an influential owner at, if not inhabitant of, Thetford. He was recorder of the borough, and was several times elected one of the members for it in Parliament. Martin was for some time in the office of his brother, Robert Martin, an attorney at Thetford, who actually resided at and died in the king's house. Blomefield refers to the arms of the Wodehouse family as being on the back side of the gate fronting the street. They still exist, and are now on the wall of the conservatory, and Mr. Walter Rye informs me that they impale the arms of Cary, from which we may infer that they were placed there by the Sir Philip Wodehouse, whose father, Sir Thomas, married Blanche Cary. Sir Philip Wodehouse, the father of that Sir Thomas, and his son Thomas are stated by

¹ *Calendar of State Papers, 1625-1649.*

Blomefield² to have met the king on his coming from Scotland to assume the crown, when the son was knighted; and the son was afterwards gentleman-in-waiting to Prince Henry. Sir Philip himself had been a distinguished servant of Queen Elizabeth and was one of the first baronets created by King James. The Wodehouse family were intimately connected with Thetford. Sir Roger was returned member for the borough in 1586 and 1589, Sir Thomas in 1639 and 1640, Sir Philip in 1660, and Sir John in 1695, 1700, and 1701.

Sir John Wodehouse built the present bridge over the river at Thetford, called Melford Bridge, and placed on the east side of the bridge over the river the inscription "Hic pons sumptibus Johannis Wodehouse, Bt., Extructus fuit, A.D. 1697, Qui bono publico optime Consuluit."

If the house had not been acquired in some way from the crown, or if the story told by Blomefield and Martin were not accepted by the Wodehouse family, it seems hardly likely that it would have remained uncontradicted. No other method is suggested by which the Wodehouse family could or did acquire such a mansion, or why, if they acquired it otherwise, it should be universally known as the king's house, and I think we may fairly assume as clearly proved that it is the house which was bought, built, or altered with the £1,000 paid to Sir William Barwick. King James certainly possessed houses at Royston and Newmarket, each of which was afterwards known as the king's house.

And now let us look at the house itself and see if it can tell us anything of so interesting a past history.

Mr. Walter Rye has in his great storehouse of archaeological and antiquarian treasures a folio volume of sketches, drawings, and copies of inscriptions, etc., formerly in the possession of the Frere family, and

² Blomefield's *Norfolk*, pp. 761, 762.

purchased by him from them. Amongst them are eighteen sketches and drawings made at Thetford by Thomas Martin, some of them dated and accompanied by quaint and interesting notes. Mr. Rye has most kindly allowed me to have copies of them taken. There is a very graphic sketch of the old Grammar School buildings with some descriptive notes, one pointing out "The Preacher's Chamber (one pair of stairs) in which I was born 8th March, 1696-7." There is also a view of the king's house described as "A rude sketch of Sir John Wodehouse's house at Thetford called Ye King's House taken from an opposite window."

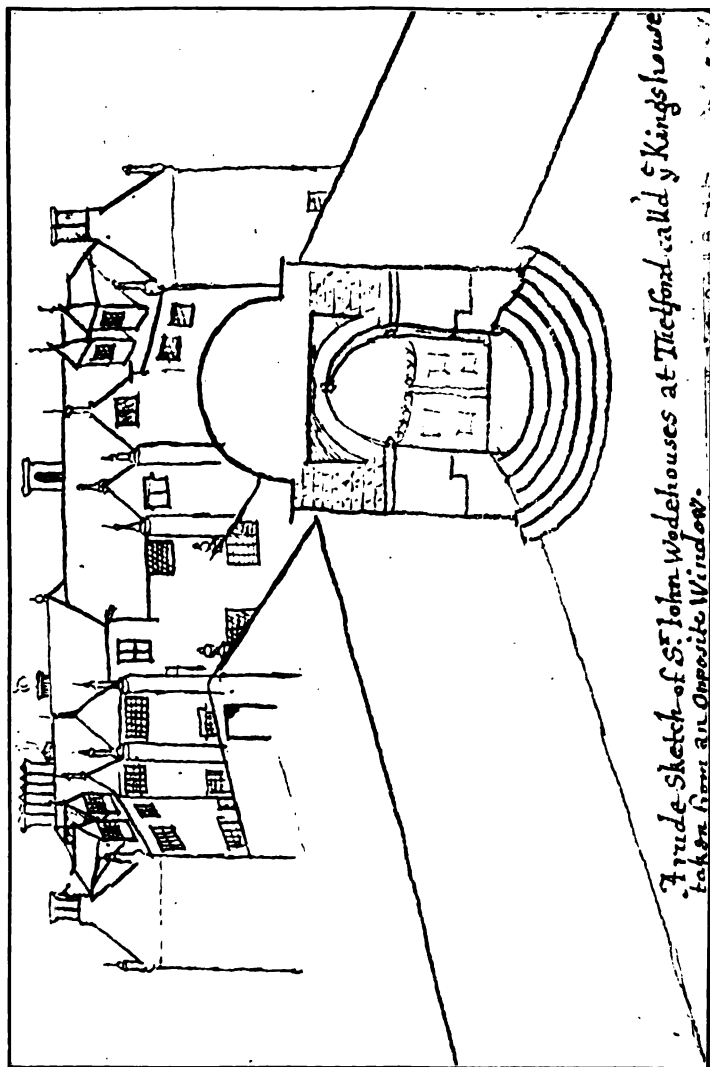
The sketch shows two long main gables in a line with a projecting wing at each end, and a heavy arched and rounded gateway piercing a front wall and leading by a short and apparently enclosed passage to the house.

There is also a view of the east end of the adjoining church of St. Peter, showing the private entrance to the churchyard, and describing the division wall as being "The Garden Wall belonging to Ye King's House now Sir John Wodehouse's," and the space between the church wall and the west end of the king's house as "Part of Ye Kitchen Garden of the King's House."

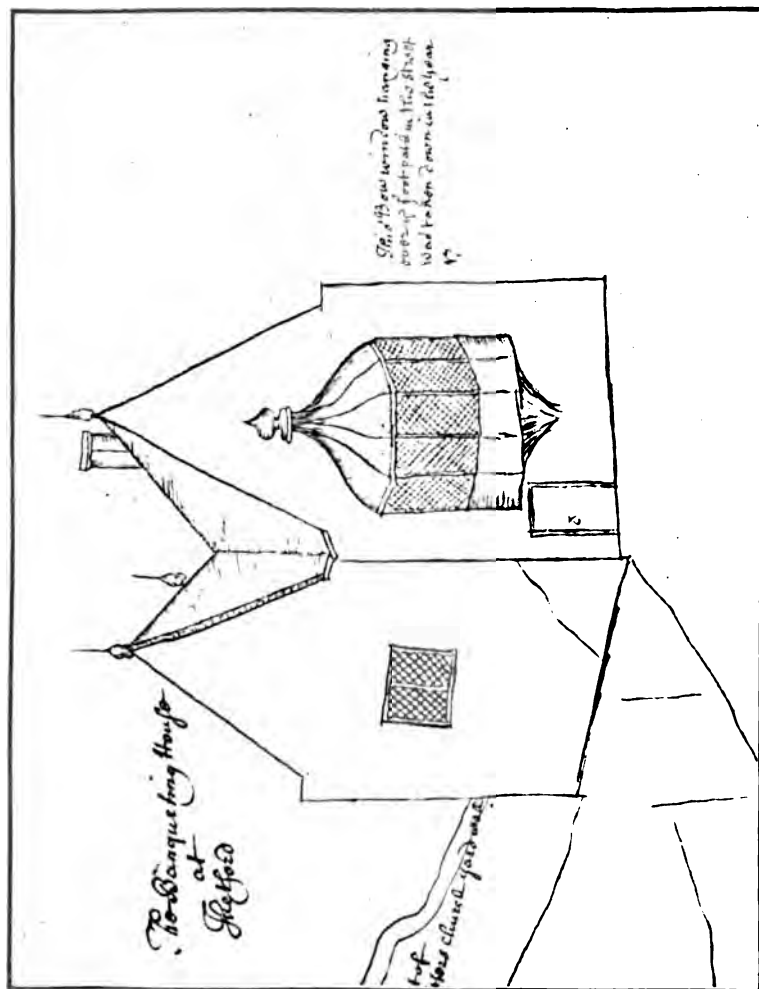
There is a fine sketch of the south view of St. Peter's Church shewing also the private entrance from the king's house garden, and a small building called the banquetting house at the point where the forecourt of the house abutted in the street upon the churchyard, and a more detailed view of the same building also described as "The Banquetting House at Thetford," with a large projecting bow window, and a note that "This bow window hanging over ye footpath in the street was taken down in the year 17...", omitting the last two figures.

The house as sketched fully justifies Blomefield's

Block A.



A rude Sketch of St. John's Warehouse at Telford called St. King's house
taken from an Opposite Window.



description of it as "a large house fitted for the reception of much company." How can it be identified or connected to any extent with the present residence?

Sir John Wodehouse conveyed the property by deed dated 22nd September, 1741, to Sir Edmund Bacon of Garboldisham, Bart., who seems to have been returned as one of the Members for Thetford in 1727 and 1735.

In Dr. Stukeley's correspondence, published by the Surtees Society, there are many letters from the Rev. George Burton, then Vicar of Elveden, near Thetford. He writes to Dr. Stukeley, November 1st, 1746:—"I have lately been to Thetford, where in the old palace there are some very old pieces of tapestry which contain a history of the landing of St. Edmund and his coronation, at which there is the representation of two persons, both with mitres on their heads, one of whom is the cross bearer, has a cross in his hand, and a mitre on his head, as well as the other, the only difference between them is that the cross bearer's mitre is plain, the other is adorned with precious stones."

I may add that there are frequent references to Martin in Mr. Burton's letters, and he was evidently well known both to Mr. Burton and to Dr. Stukeley as a distinguished antiquary and collector of coins, etc.

In one letter Mr. Burton says, "Our friend and brother Tom Martin is *hic et ubique* and nothing can fix his thoughts or stay his motions but a bottle of old nog (ale) or nappy" (strong ale).

Sir John Wodehouse died in 1754 and was succeeded by his son, Sir Armine Wodehouse, who married Letticia, elder daughter and co-heir of Sir Edmund Bacon, and Sir Armine's sister Sophia married Sir Charles Mordaunt, Bart.

Of the will of Sir Edmund Bacon, his younger daughter, Mary, was sole trustee and executrix, and she had a power of sale.

This seems to indicate some friction between Sir Edmund Bacon and his son-in-law or elder daughter. This theory is supported by the fact that on the 29th September, 1751, Miss Bacon sold and conveyed the property to Sir Charles Mordaunt for £600, and on the next day, or, strictly speaking, on the 2nd October, there being doubtless an intervening Sunday, Sir Charles Mordaunt conveyed it to Sir Armine Wodehouse.

The deed recites that the conveyance to Sir Charles Mordaunt was in trust for his brother-in-law. The property is described as all that capital messuage or mansion house, late of Sir Edmund Bacon, and before that of Sir John Wodehouse, Bart., situate in Thetford, late in the occupation of Robert Martin, gent., deceased, and since of Ann Martin, his widow, since deceased. Together with all houses, outhouses, etc. And also all that little piece of ground, sometime used for a garden place, lying and being in Thetford over against a certain Inn called the Bell, with the garden house and other houses thereon now or lately built. And also all the ground soil, etc., and all other the messuages, houses, lands, etc., in the Borough of Thetford appointed by Sir Edmund Bacon's will and conveyed to Sir Charles Mordaunt.

Then by deed, dated 22nd September, 1763, Sir Armine conveyed the property by the same description for £450 to Thomas Wright of Thetford, Esq. The deed contains the usual covenants that Sir Armine had not encumbered the property but excepts "the ancient rents and services to the lords of the fee whereof the premises are holden." Martin states that the house was rebuilt in the eighteenth century, apparently after the purchase by Mr. Wright, and I think that any rebuilding or alteration would be made by him.

His sister, sole heir at law and administratrix, conveyed the property by Deed, dated 5th April, 1780, to

James Cole. In the Cole family it remained until 1859, when it was sold to Messrs. John and Henry Houchen. In the conveyance to Mr. Cole we first learn that the property or some part of it was charged with a rent of 10s. a year to the manor of East Greenwich and 5d. to the manor of Thetford, and the area of the entire property is stated to be 4a. 3r. 2p., but I am not sure if this includes the land in front of the present house. Messrs. Houchen broke up the property into lots, and sold the house and garden to C. H. Fison, Esq., the trustees of whose will are the present owners. The two small rents are mentioned by Martin; whether they are now paid or what was their origin I cannot say. Thetford Manor may mean either, I suppose, the Honor or royal demesne of Thetford or the manor within it known as Thetford Halwick. The 10s. may have been payable under the grant from the crown to the Wodehouse family, and the 5d. may represent some small addition to the property which was subject to this rent. The reservation of the rent to the royal manor of East Greenwich was usual on the sale of crown property, and indicates, therefore, that the property had belonged to the crown at some previous date. It will be remembered that St. Giles' Chapel was granted by the Crown to Sir Jno. Parret, to be held of that manor.

There seem to be no traces in the present structure and surroundings of any work earlier than the time of King James if we except one old buttress at the west end and the pointed arch over the doorway into the yard of the adjoining Church of St. Peter. These like other fragments at Thetford of ancient structures may or may not be on the original site.

The house, as depicted by Martin, seems uniform in style, and we may reasonably assume that it was the house provided for the king's recreation in respect of

which Sir William Barwick received £1,000. It seems likely that Martin's view is of the back or north side of the house, although the mention of an opposite window suggests a view from the other side of King Street where the old Bell Inn, not an improbable point of view for Martin, was conveniently placed. But the description of the land in front in the conveyance to Sir Armine Wodehouse as a garden, and of the land at the west end as a kitchen garden, is consistent with the fact that the main entrance was to the north, from which a carriage drive might well lead through the meadow or small park behind into Earl's Lane, and the stabling and out-buildings must have been on the north. The Fleece Inn, then existing at the corner of the Croxton Road and Earl Street, might in Martin's time be a possible point of view from the north.

The small prices paid for the house were probably explained by the fact, that then as now, it was somewhat too large and important as a residence for the position in which it stands in the centre of the town.

Mr. Wright, who was an attorney at Thetford, doubtless bought it for occupation. He is said to have rebuilt it, but if we assume that he pulled down the east wing, built an easterly wall, and, perhaps, rebuilt or altered the front of the house, giving it a handsome front to King Street, we shall get pretty accurately the present house, plus the north-west wing shewn by Martin, which existed within the memory of living persons, and of which traces remain on the face of the north wall of the present house.

This theory is further supported by the fact that the great arched and partially groined cellars under the house extend eastward beyond the house, and that the east wall is coupled to the house by iron holdfasts. The north and west walls are, I think, clearly older in



THE "KING'S HO"
(AS SKETCH)

C.



SE" AT THETFORD
BY MARTIN).

date than those on the south and east, and there are traces of a main entrance and entrance hall to the north, now used as a garden entrance, from which the ground formerly sloped gradually to the north, though it has now been banked up and levelled to form a croquet or tennis lawn.

Martin must have known the house well—probably during its occupation by Sir John Wodehouse, and certainly during that of his brother Robert Martin, the attorney, in whose office he was placed, and the drudgery in which office he desired to exchange for Cambridge on the ground, amongst others, that it was always accounted ruination for young persons to be brought up at home, and, "I am sure," says he, "there's not a worse town under the sun for breeding or conversation than this!" He must also have known the house after Mr. Wright bought it in 1763.

Amongst the sketches, to which I have referred, is a rough plan of Thetford, made by Martin and not dated. A note on it states that it was made for the purpose of shewing the situation of the various dissolved religious houses at Thetford. He shows St. Peter's Church and the king's house by rough outline drawings. That of the king's house differs widely from his previous view of Sir John Wodehouse's house, and indicates a house with the special roof of three gables running east and west as they still exist. He also shows a north-west wing and other points of similarity to the existing house. The points of resemblance can hardly be accidental, and while therefore they tend to substantiate the theory which I have formed, they show also that the alteration of the house from Sir John Wodehouse's mansion to the present residence was the work of Mr. Wright.

If these views are correct the whole interior of the present structure forms a part of that residence which

King James provided for his recreation at Thetford, and where he and his crew of merry hunters must have spent many riotous days, and the beautiful pannelled chamber and elaborate overmantel on the first floor must have formed no mean part of the royal apartments of that monarch when he graced Thetford with his presence, and must often have witnessed what Mr. J. R. Green describes as his big head, his slobbering tongue, his quilted clothes, his rickety legs, and his goggle eyes, his coarse buffoonery and intemperate habits, sometimes relieved by flashes of scholarship, shrewdness, mother wit, and ready repartee.

Nor is it, I think, improbable that the site preserves memories of an older day of Saxon, Norman, Plantagenet, and Tudor Sovereigns, of Earls of De Warrenne and Earls of Lancaster.

And when we look back upon this long vista of history which has faded away into the past, we may learn the lesson which is taught us by the inscription on the old sun dial formerly on the garden wall but now removed, "Life's but a walking shadow," and by that on the old sun dial still remaining at the end of the south-east gable, "Festina Mox Nox."

Church Plate in the Deaneries of Breccles and Thetford.

COMMUNICATED BY

REV. EDMUND C. HOPPER.

DEANERY OF BRECCLES.

THE Church plate in this deanery is of unusual interest. The three pre-Reformation patens have been so fully described and illustrated by Canon Manning in vol. xii. (pp. 89, 94, 97), that reference to that work must be made for further notice. In addition, there are pieces at Carbrooke and Scoulton which, though second-hand, were made in the time of the Commonwealth. There is plate of this date at Brightwell in Suffolk, but it is rare, and affords an interesting sidelight on the Church history of that time.

For general convenience, Canon Manning's notes are here transcribed.

MERTON.

Silver gilt. Diameter, $5\frac{1}{4}$ inches.

Device: Agnus Dei, facing to dexter. No ground below the feet. Over the fore-shoulder rises an upright pole with banner. The field is tooled in grooved lines, perhaps for enamel, no trace of which remains. All within a circle, containing thirty plain dots. Spandrels with rayed leaf. Plain edge to rim.

No marks. Date *circa* 1470.

CASTON.

Silver, originally gilt, or parcel-gilt. Diameter, $5\frac{1}{8}$ inches.

Device: Vernicle. Bust with twisted hair, falling straight. Beard pointed. Cruciform nimbus, and straight lines of glory to the head. All within a circle of fourteen short split rays, interrupted at the bottom by the device. Spandrels with varying rayed leaf. Band of very small split rays to edge of rim.

One mark (doubtful) as on North Tuddenham paten. Date *circa* 1520.

SAHAM TONEY.

Silver, parcel-gilt. Diameter $5\frac{1}{8}$ inches.

Device: Vernicle. Bust, with straight hair. Beard pointed. Shoulders in loose vest. Floriated cruciform nimbus, the two side limbs alone showing. All within a circle of seventeen short split rays. Spandrels with rayed leaf. Molded edge to rim.

No marks. Date *circa* 1520.

N.B.—The word "Vernicle" denotes the face of our Lord, so called from the legend of S. Veronica.

ASHILL, S. NICHOLAS.

Chalice and Paten Cover.—Elizabethan. "FOR THE TOWNSYPP OF ASSHYLL."

Marks.—Norwich Castle and lion. C, date letter for 1567-8. Maker's mark, a flat fish.

Paten.—"The gift of the Rev. J. S. Watts, Rector 1810."

The silver marks, P for 1810. Maker, J R.

Flagon.—Same marks and inscription as this paten.

Paten.—"Barth^v Edwards, D.D., Rector 1822."

Date g, for 1822. Maker, J A; and the silver marks.

BRECCLES, S. MARGARET.

Chalice.—Elizabethan, with paten cover.

Marked with the Norwich Castle and lion. C, for 1567-8. Maker not very clear, possibly the Maidenhead.

Paten.—"The gift of Maria Jones, Breckles, A.D. 1811."

Marks.—The leopard's head crowned, lion passant, king's head. d, for 1779, and J B, the mark of John Barry.

Paten.—Plated. "1855."

An old flagon and paten, or alms dish, of pewter.

CARBROOKE, SS. PETER AND PAUL.

Chalice.—"Deo, Ecclesiæ de Carbrook in Com. Norf., Anno Domini 1823."

Marks.—The leopard's head crowned, lion passant. Court hand "r," which is the date letter probably for 1654. It looks more like the letter for 1712, but then silver was always of the higher Britannia standard.

Paten.—Same inscription.

Marks.—The lion's head erased, Britannia. D, for 1719. Maker, Sl, i.e. Gabriel Sleath. This last mark is barely legible.

Paten or Bread Dish.—Leopard's head crowned, lion passant. n, for 1788; king's head. Maker, ^{A F}SG

"Parish of Carbrooke, MDCCCXXIII."

Alms Dish.—Electro.

"Parish of Carbrooke, May xxii., MDCCCXLVII"

Flagon.—Glass, in silver mounts.

CASTON, HOLY CROSS.

Chalice.—

Marks.—The leopard's head crowned, lion passant. v, for 1795. Maker, T O.

Paten.—Pre-Reformation.

Date about 1520. For this *see* separate notice above.

Paten and Flagon.—Plated.

Mr. Cripps' *Old English Plate*, p. 240 (eighth edition), mentions an Elizabethan cup, inscribed "FOR THE TOWNE OF CASTVN, 1567." Can the original Caston chalice still be in existence in someone's private collection? If this is so, its restoration to the church would be very desirable, but when allowance is made for Elizabethan spelling, the reference may be to some other place.

ELLINGHAM, LITTLE, S. PETER.

Chalice.—Engraved with cross and sacred monogram.

Marks.—Leopard's head, lion passant, queen's head. E, for 1840. Maker, C T F
G F.

Paten.—"The lion's head erased, Britannia. A, for 1716, and Fl under a crown, the mark of William Fleming."

Flagon.—"The leopard's head, lion passant, queen's head. d, for 1859, and I K, the mark of John Keith."

GRISTON, SS. PETER AND PAUL.

Chalice.—"FOR THE TOWN OF GRYSTON." Elizabethan, with Norwich Castle and lion. C, date letter for 1567-8. Maker's mark, the flat fish.

Paten.—"The Communion plate of the town of Griston."

Marks.—The lion's head erased, Britannia. Court hand C, for 1698, and A N, the mark of Anthony Nelme.

Flagon.—Plated. Given by a friend in 1884.

MERTON, S. PETER.

Chalice.—The lion's head erased, Britannia. Court hand q, for 1711. Maker's initials, M E.

Paten.—Pre-Reformation. *See* separate notice above.

Paten.—"For Merton Parish."

Marks and maker as on chalice, except that the date is n, 1708.

Flagon.—"Ex dono dominæ de Grey viduæ, ad usum de Merton pro celebratione Sacramenti 1638."

Marks.—Leopard's head crowned, lion passant. v, for 1638. Maker, R C.

Alms Dish.—"For Merton Parish."

Marks and maker same as chalice and paten (2). Date n, 1708.

OVINGTON, S. JOHN THE EVANGELIST.

Chalice.—The leopard's head, lion passant, S for 1833, king's head. Maker, ^{C R}
^{G S}

Paten.—"Deo Tri Uni et Ecclesiæ de Ovington in comitatu Norfolciensi hanc patinam sacram esse voluit Pet. Needham S.T.B, Rector A.D. 1711.

Marks.—Lion's head erased, Britannia. q, for 1711, and Sl, the mark of Gabriel Sleath.

Flagon.—Glass.

SAHAM TONEY, S. GEORGE.

Chalice.—Elizabethan. Inscribed "Saham Thonye, Anno 1568."

Marks.—The Norwich Castle and lion. C, for 1567-8. Maker not distinct.

Paten.—Pre-Reformation. See separate notice above.

Paten.—"Ex dono Thomæ Shuckforth gen. in usum Ecclîæ Saham Toniensis."

Marks.—The lion's head erased, Britannia Court hand S, for 1713. Maker, E A, John Eastt.

Alms Dish.—The leopard's head crowned, lion passant, king's head. M, for 1807, and J E, the mark of John Emes.

SCOULTON, HOLY TRINITY.

Chalice.—Plain silver. "Ex dono Roberti Daye arm. ecclesiæ parochialis de Scoulton in comitatu Norffolciæ 1690."

Marks.—The leopard's head crowned, lion passant. Court hand t, for 1656. Maker illegible.

Paten.—"For the Parish Church of Scoulton in ye county of Norfolk."

Marks.—The leopard's head crowned, lion passant. m, for 1689. Maker's mark, P under a crown, as in "Cripps" under date 1684.

Alms Dish.—Plated.

STOW BEDON, S. BOTOLPH.

The chalice, paten, flagon, and alms dish, are all of electro plate. They have neither dates nor marks.

THOMPSON, S. MARTIN.

Chalice.—Elizabethan, with the usual scroll band, inscribed "THIS FOR THE TOEN OF THOMPSTON."

Marks.—The Norwich Castle and lion. C, date letter for 1567-8. Maker's mark obscure, possibly a winged fish.

Paten.—"The gift of G. R. Leathes, clk. 1821."

Marks.—The leopard's head crowned, lion passant. Maker, C F. The date letter f will stand for 1781 or 1821, but the king's head is, I think, that of George IV., if so, 1821.

Alms Dish.—"The gift of Miss Hethersett of Shrop-ham Hall, to the Parish Church of Thompson in Norfolk, A.D. 1820."

Marks.—The leopard's head crowned, lion passant, king's head. Black letter large L, for 1766. Maker's initials, ^{D S}
_{R S} Daniel and Robert Sharp.

THREXTON, ALL SAINTS.

Chalice.—"Ex dono Rob^t Knapwood to the Parish Church of Threxton, Norfolk, 1733."

Marks.—Leopard's head crowned, lion passant. R, for 1732. Maker's initials defaced. There seem to have been four initials, of which C and G are alone legible.

Paten.—No mark or inscription, but looks like the old Elizabethan paten re-made. It has the appearance of silver.

• TOTTINGTON, S. ANDREW.

Cup.—Elizabethan. The bowl perhaps repaired. The only mark is a sprig or trefoil.

Cup.—(2). Marked with the leopard's head, lion passant, queen's head. G, date letter for 1842. Maker's initials,
 C R
 G S

Paten.—Marked with a cross, and these marks: leopard's head, lion passant, queen's head. M, for 1887. Maker,
 C A
 T "Tottington Church, 1887." It was a Jubilee gift.

Flagon.—Plated.

Alms Dishes.—One of brass, one of pewter.

WATTON, S. MARY.

The chalices and paten are all of electro plate.

DEANERY OF THETFORD.

In the three Thetford parishes the plate is, for the most part, of no great interest, except as regards its gift by former benefactors.

THETFORD, S. CUTHBERT.

Here there are a chalice, two patens, and a flagon (plated), inscribed "S. Cuthbert, Thetford, 1810."

S. MARY.

At this church all the plate was presented in 1786, and has this inscription:—"Given by James Mingay, Esq., King's Counsel, for the use of Saint Mary's in Thetford, in the County of Suffolk, Jan. 1, 1786." Each piece has, in addition, these arms:—Quarterly, 1st and 4th, or, on a bend azure, three leopards' heads; 2nd and 3rd, argent, three bars gules, a canton of the last. *Crest*, a pike in pale surrounded by a spray of leaves. *Motto*, "Prodesse quam conspici." The Hall Marks are:—

Patens.—(1) The leopard's head crowned; the lion passant. Date letter K, for 1785. Maker, E F, i.e., Edward Fennell.

(2) Has the first two marks (the silver marks) as the last. Date letter U, for 1755. Maker's initials quite illegible.

Chalice.—Same as paten (2).

Flagon.—C, for 1778. Maker, C W, probably C. Wright; and the silver marks as before.

S. PETER.

The plate here is large, and has been gilt, but, except the patens, is not silver. It all bears the inscription:—"The gift of the Right Honourable Robert Edward, Lord Petre, to S. Peter's Church, Thetford, 1791."

Two large cups, plated and gilt.

Two large flagons, plated and gilt.

Two large patens have the silver marks. q, date letter for 1791. King George the Third's head (the duty mark); and $\begin{smallmatrix} A & F \\ F & G \end{smallmatrix}$ under a crown, the initials of the maker.

In compiling this list, I desire to express my obligations to all the clergy of the Deanery, especially the Rev. W. H. Partridge (Rural Dean), and the Rev. A. M. Reid, late Rector of Merton. I have also carefully compared the late Archdeacon Nevill's notes.





THETFORD CASTLE HILL.

Block lent by Messrs. Boughlon & Sons, Thetford.

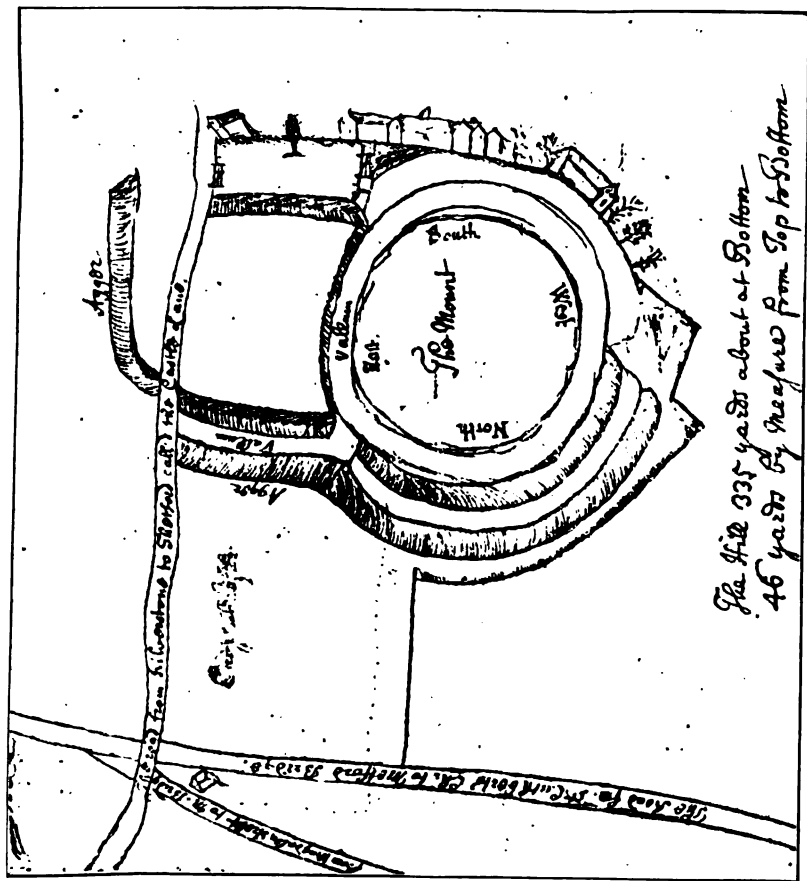
Thetford Castle Hill.

COMMUNICATED BY

W. G. CLARKE.

IN the ninth edition of the *Encyclopædia Britannica* the Castle Hill at Thetford was described as "the largest Celtic earthwork in England." The Rev. J. Wilkinson, in the preface to his *Architectural Remains of Thetford*, considered it to be "the most extensive encampment of the kind now remaining in this, or perhaps any other, kingdom." Without making any such claims, it is indisputable that these earthworks are among the largest and best preserved in East Anglia. At the present time they consist of a large mound and a double line of ramparts and ditches on the north, but until 1772 there was an eastern rampart parallel with Castle Lane, and the evidence of ancient maps and documents seems to prove that these ramparts and ditches were originally continued round the hill, forming a horseshoe-shaped ballium or bailey. Blomefield says that the entrenchments when complete contained about twenty-four acres; their area is now very much less. The central mound is termed by the townspeople the "High Castle Hill," and the ascent may be made by various paths, two of which are called the "running path" and "the steps." One of the ramparts is called the "wooded hill," and the others are known as the "little hills." Though the

enclosure in which the earthworks stand is now termed the Castle Meadow, that title was formerly restricted to the low-lying portion (now Friars' Close), east of Castle Lane, and the level portion adjoining the mound was the Castle Yard. It is evident that these earthworks were similar in form to others in Norfolk with mounds and base-courts (sometimes termed "mote castles") at New Buckenham, Castleacre, Castle Rising, Denton, Earsham, Horsford, Horningtoft, Mileham, Narborough, North Elmham, Norwich, and Wormegay. That it exceeds most of them in size is evident from the following measurements, taken in the autumn of 1902 by the Rev. E. A. Downman. The vertical height of the hill itself is 81 feet on the east and 80 feet on the north; measured up the slope, it is about 100 feet. At Castle Rising the greatest vertical height of any part of the earthworks is 43 feet; at Castleacre, Norwich, and New Buckenham, 40 feet; at North Elmham 33, Mileham 30, and Caistor 25 feet; the others in Norfolk being under 20 feet. It will thus be seen that in vertical height from the bottom of the adjoining ditch, this hill is practically twice as high as the next highest earthwork in Norfolk, though this comparison probably does not apply to the respective portions of artificial construction. To the north of the Castle Hill the first rampart has a vertical height of 30 feet, and the second 35 feet, above the level of the inner ditch. The "wooded hill" is 35 feet above the adjoining ditch, and the outer rampart 19 feet above. From east to west the length of the ramparts is now about 840 feet. On the summit of the Castle Hill there is a strange depression from 8 to 10 feet below the surrounding ramparts, and in this five elms were planted in 1823 and still flourish. There are similar depressions in the mounds at Castleacre and Old Sarum. Almost every person who visits this hill



The Hill 335 yards about at Bottom
46 yards by measure from Top to Bottom

THETFORD "CASTLE HILL" ABOUT 1740

(FROM A DRAWING BY TOM MARTIN IN THE POSSESSION OF MR. WALTER RYE.)

after a lapse of years is convinced that the depression at the top has been greatly lowered in the interval, but for this there appears to be no foundation in fact. In one respect the earthworks appear to be unique in Great Britain, and that is in having a double line of ramparts guarding the mound itself. Hereabouts the subsoil is chalk, and of this the earthworks are almost solely constructed. It has been supposed that the ballast from the ditches would not have sufficed to build up the ramparts and mound—the latter alone being nearly 1,000 feet in circumference at the base—and local tradition says that the big Gallows' Pits a few hundred yards away were partly excavated for this purpose.

Tradition throws little light upon the possible origin of the Castle Hill. It is said that after the devil completed the long dykes at Narborough and Newmarket—both are mentioned—he jumped to Thetford, swirled round on one foot and made the earthworks. He is still alleged to haunt a depression—sometimes a muddy pool—in the moat north-east of the wooded hill, and will appear if one walks round seven times at midnight. One tradition states that there was formerly a splendid royal castle on the site of the hill. It was filled with treasures, which at some period were in danger owing to the raid of a neighbouring tribe. The king, therefore, assembled his mighty men, and by their united efforts the castle and treasure were hidden beneath this huge mound of earth. Tradition, unfortunately, does not state why they were left there. Perhaps, however, the most general belief concerning the hill is that beneath it are seven silver bells, brought thither from the church of the Cluniac Priory, a tradition implicitly accepted by many inhabitants of the town.

Antiquaries whose opinions are entitled to respect if not to acquiescence, have variously assigned these earthworks

to the Kelts, Romans, Saxons, Danes, and Normans. There is no historical evidence to guide us, and any conclusion must be based on analogy with similar earthworks and established facts concerning them. No traces of the erection of any masonry on the hill have ever been found, although in an indenture between the Duke of Norfolk and Sir Richard Fulmerston, in 1558, the Castle Yard was said to be enclosed with stone walls. The earliest reference to the Castle Hill seems to be soon after the Norman Conquest, when the manor was granted to the first Earl Warren, who in later documents (*vide* Thetford Corporation Records) is referred to as "Lord of the Town and Castle of Thetford," titles subsequently held by Henry I. and Henry, Duke of Lancaster. The latter, in 1387, built a monastery of the Friars Augustine under the shelter of the southern ramparts, and in 1392 granted the Prior of the Cluniac monks a "toft called castle-yard." When Sir Richard Fulmerston died, in 1567, the rights of the manor included Castle Yard and Castle Meadow, with a tithe of the hay from the latter; and in 1572 a number of witnesses, examined by the Jury of the Leet, asserted that all the meadows except "Hallwick Meadow" and "Castell Meadow" were common, according to custom, from Lammas until Palm Sunday. The Castle Meadow was allotted by the Enclosure Act of 1806, but the Castle Yard (now the Castle Meadow) went with the lordship of the Manor of Thetford-cum-Halwick until 1869, when the present Lord Amherst of Hackney, upon the sale of his estates in the neighbourhood, separated this from the remainder of the Manor, and still retains it in his private possession. The public, however, have always had the right of entry.

Each generation has judged the age of these earthworks from the available evidence, and at various times proofs of its prehistoric, Saxon and Danish origin have seemed

fairly convincing. At the present day the majority of these mounds with base-courts are considered to have been constructed by the Normans, and the facts adduced in support thereof are in many cases overwhelming. While such proof is not available for Thetford, various items tend to the same conclusion. Firstly, it may be noted that though Thetford is frequently mentioned in the *Anglo-Saxon Chronicle*, and always in connection with warfare, no reference is made to any fortification in the town. The earliest mention of the castle is after the Norman Conquest; the nobleman to whom one of the manors was first granted was called "lord of the town and castle"; the district in which it is situated was known as Bailey End, and there was a Bailey Street close by. Similar survivals have been noted at Durham, Norwich, and Castle Hedingham; while that portion of Peddar's Way within the earthworks at Castleacre is still called Bailey Street.

From its position it is improbable that, as a fortification, Thetford Castle Hill was ever intended to overawe the town. From the beginning of the historic period until the thirteenth century much of the town was in Suffolk, and the entrenchments are in Norfolk. It appears primarily to have been erected to control the Icknield Way and the adjacent fords of the Thet and Little Ouse, the Castle Hill occupying almost exactly the same position with regard to the latter as does the mound at Castleacre with regard to the ford by which Peddar's Way crossed the Nar. Undoubtedly, the Icknield Way was one of the few important routes into Norfolk, and its entry into the county at Thetford gained for it in Saxon times its distinction as "*The ford*" ("*Thæt-ford*"). As at Castleacre, the earthworks were constructed on each side of the ancient Way, which, at this point, they absolutely commanded. Were there at any time a building

on the mound, it was probably only of wood, as a newly thrown up hill would not bear the weight of a stone fortress until the earth had consolidated. On the rampart which surrounds the summit it is possible that a strong barricade was erected, protecting an inner fort of wood, the destruction of which would naturally leave no trace. It may be conjectured that the earthworks were thrown up subsequent to 1080 A.D., for no mention of them is made in Domesday book. If they owed their origin to Earl Warren, who was Lord of the Manor of Thetford, their erection must have been before 1090, for in that year he died. Halwick Manor, in Thetford, was held by Roger Bigot, but as it now seems impossible accurately to determine the ancient manorial boundaries, the help which might have been obtained from a knowledge of the manor of which the Castle Hill formed part, is lacking. Halwick Manor was certainly east of the town, and the evidence for Roger Bigot has been thus summed up by the Rev. W. Hudson, in a letter to the writer. He says:—"Until Earl Ralph's rebellion in 1075 Norwich was clearly the principal East Anglian centre, at least from Edward the Confessor's time. The hill there was, I believe, thrown up by William Fitz Osbern, and Earl Ralph seems to have lived there. Yet almost at the time of his rebellion the East Anglian See is removed to Thetford as the principal place. It is thought that the removal of Episcopal Sees to the principal place in their dioceses by order of the Council of London in 1075, was part of the Conqueror's policy to bring together the civil and ecclesiastical governors, both usually Normans. This would imply, in this case, that the civil governor at the time of the removal was at Thetford, and, if so, Roger Bigot most likely held that position. As Norwich was in disgrace and greatly ruined by Earl Ralph's rebellion, Roger may have seized the opportunity to set up a

rival castle at Thetford. On the other hand, it seems strange that it should not be mentioned in Domesday Book in 1086, and that, with the active support of Roger himself, the See should in 1094 have been moved again, to Norwich." The strongest evidence in favour of Earl Warren seems to be the fact that he was called "lord of the town and castle," and in his case the absence of any stonework might be explained by his erecting such a fortress at Castleacre. This also might possibly account for some of the analogies between the two castles.

In conclusion, it may safely be asserted that whatever our opinions as to the origin of these earthworks, it is still as true as when written in 1801 by the author of *Gleanings in England*, that "the hill itself will well repay your passing half-an-hour in a more active and animated survey of it; in the book of nature, in the very leaf which is now left for your inspection, without any elucidations or darkenings of its commentators."

Norwich Artillery in the Fourteenth Century.

COMMUNICATED BY

RICHARD HOWLETT, F.S.A.

ABOUT eighteen years ago, when editing the *Chronique de Jordan Fantosme* for the Rolls Series, I was much struck by the apparent ease with which Norwich was surprised and raided on 18th June, 1174.¹ Fantosme (l. 895) says:—

“Ki volt oïr la verité cum Norewiz fud prise?
Jo ne fui pas el país quant ele fud assise:
Uns traîtres Lohereng la trahi, pur ço si fud suprise.”

I could not then investigate side-issues of this kind, but at a later date I chanced upon a passage in the *Monasticon* (vol. iv., p. 14, col. 2), which enlightened my ignorance, and told me that until the year 1253 Norwich was simply an open town clustered round a great fortress. The passage, after dealing with events in 1194, runs thus:—

“Et postea, sexaginta annis transactis, scilicet anno

¹ It should be noted that Fantosme, though a contemporary writer, places the event wrongly in 1173, and makes the Earl of Leicester the leader of the attack. It is not to be supposed that there was any attempt on the castle, or that the Lorrainer did more than give useful information to the enemy.

xxxvij (qui fuit annus Domini MCCIX²) regni regis Henrici tercii, habuerunt licentiam communes Norwici includendi eandem villam cum fossis."

From this it appears that there was an intermediate stage in the fortification of Norwich which Blomefield missed, and though Mr. R. Fitch alludes to it (*Gates of Norwich*, viii.), he gives altogether inadequate reasons for imagining that it was not the first circumvallation of the city.³

Norwich was, it is clear, surrounded in 1253 for the first time by a ditch and palisade—for the single word *fossa*, at the date of which we are treating, implied both. The document, in detailing certain properties included within the new defensive works, incidentally mentions "Cunsforth gates, Bestrete gates, Newgate, Fybrigge gates," and "Barrygatis," with all of which we shall have to deal in this paper.

In 1294, as Blomefield says (vol. iii., p. 67), the building of the true walls was begun. They seem to have taken fifteen years or more to complete (vol. iii., p. 71); and in 1342 occurred Spynk's well-known gift of springalds for their armament. To this I must recur in dealing with my subject.

The next important pieces of information for the elucidation of the matter in hand are the numerical list

² This is an obvious error for 1253, but the regnal year of Hen. III, and the lapse of sixty years from the year 1194 set the matter right. In these early times the last year of a previous date is always reckoned in, so that $1194 + 60 = 1253$. Wednesday was the *third* day after Monday.

³ The passage was, as I have learned from the Rev. W. Hudson, fully dealt with in Kirkpatrick's *Streets and Lanes of Norwich*, p. 111, and in *Norfolk Archaeology*, vol. xii., p. 38. Mr. Hudson has kindly shown me a copy of an interesting Ancient Petition (Public Record Office, No. 8942) of the county people against the enclosure of the city in 1253. It will appear in the forthcoming volume of *Norwich Records* which Mr. Hudson and Mr. Tingey are editing.

of battlements given by Blomefield (vol. iii., p. 98), and the details of the renewal, in 1481, of the ancient assessment for the repair of the walls.

With these aids and the assistance of Blomefield's Map of Norwich (date about 1741), in which he has clearly set out the walls of the city, though not all the towers, I hope to give a reasonable account of the deeply-interesting discovery of the early use of cannon in Norwich, which Mr. J. C. Tingey, F.S.A., Honorary Archivist to the Corporation, has made in the documents under his charge. This, like the defensive works of 1253, escaped the lynx eyes of Blomefield.

Early though it is, it does not seem to be absolutely the earliest trace of firearms in Norwich, for the Rev. W. Hudson, F.S.A. (*Norfolk and Norwich Archaeology*, vol. xiv., p. 294) gives an entry from the City Records, which shows that at a view of arms, in 1355, each of two leading citizens brought with him *gunarium cum pulvere*. It is regrettable that *gunarius* cannot be translated otherwise than as "gunner," and Mr. Hudson, of course, translates it so; but we may suppose that the gunner who brought his powder also brought his gun, and it may have been a semi-portable⁴ gun that he brought. This would indeed be an early trace of the lighter weapon; but old records too frequently abstain from giving us just the one word more that we long to have.

From some notes which Mr. Tingey has kindly supplied from the Assembly Rolls, it appears that at an assembly, held on 11th April, 1385, there was a discussion respecting the guarding of the city, and one bailiff and four citizens were elected in each of the four leets for the array. At another meeting, on 5th May in the same year, letters patent from the king were read concerning

⁴ See below, p. 56.

the repair of the walls and towers and the cleaning of the ditch. The bailiffs and five citizens were appointed to see to the work, and they were directed to build a new dyke or wall outside the small river, which they do not seem to have done, although the work was to have been paid for with the "king's moneys." They probably thought that the river was sufficient defence, and that the "king's moneys" meant the money they would be desired to supply to the king for the purpose, for they gave or lent him 200 marks that year.

In the same month a Royal Commission was issued to the same persons, in view of an expected invasion of the French, to array all citizens between the ages of sixteen and sixty, and to arm and keep them ready to defend the city.

The Assembly Roll for 25th July, 1386, shows a discussion concerning guns made or to be made, and what things "shall be prepared for their exhibition to the citizens on the Feast of St. Peter ad Vincula" (1st August). The actual text of some of these interesting entries must be given:—

1.—*Assembly Roll.*

De gunnis factis seu faciendis quæ sint parat' ad demonstrad' c' in fest' sçi petri ad vincula.

2.—*Treasurer's and Chamberlain's Accounts.*

It'm Nicho Hubt p salpetir et sulphur' vivo, xiiij^{li} xj^s.

It'm Nicho Hubt p uno Gunne cū ptin' empt' p Wiffm Spyd, xj^{li}.

It'm eidm Nicho p cariag' salpetr' de Londoñ, xvij^d.

It'm p carag' Gunnes de Lenñ, vj^s.

This is no place for a treatise on the early history of gunpowder and guns, but a few accepted facts must be stated in order to place our Norwich cannon in their true historical position.

Colonel Chesney^b has shown that the knowledge of gunpowder came from the East. A Hindu poet, Chased, writing about A.D. 1200, describes cannon which could be heard nearly a mile off—probably like the twelve-inch gun in our record; but Colonel Chesney does not think that this was “even an early instance in the East, where saltpetre is a natural product.” It is certain, too, from the chroniclers that the Moors used artillery against Zaragossa in 1118, and there is a series of indubitable instances of cannon employed in Spain by Christians as well as Moors in 1132, 1157, 1280, and 1308. Finally, Ibn Nason ben Bia of Grenada mentions that guns were adopted from the Moors and used in Spain in the twelfth century, and that balls of iron “were thrown by means of fire in 1331.”

These facts make it tolerably plain that gunpowder became known to Roger Bacon and Barthold Schwarz from Moorish sources. Both have been wrongly credited with the invention, for Schwarz merely made the composition of the explosive generally known in 1320, while Bacon writing earlier, about 1270, concealed it partially under an anagram.

Bacon says:—“Ex hoc ludicro puerili quod fit in multis mundi partibus ex violentia salis qui sal petræ vocatur, tam horribilis sonus nascitur”

The passage simply describes the making of a sort of cracker, so I have only quoted two disjointed sentences; but the recipe is as follows^c:—“Sed tamen salis petræ luru mone cap ubre et sulphuris, et sic facies tonitrum et coruscationem, si scias artificium.”

The first passage merely tells us that English boys played with gunpowder about the year 1270, and thus, far from claiming a discovery, Bacon does but allude to

^b *Observations on Firearms*, 1852.

^c *De secretis operibus Artis et Naturæ*, cap. xi.

an existing and obviously familiar substance just as any modern writer might refer to dynamite. His anagram: *luru mone cap ubre*, resolves itself into *carbonum pulvere*, but would hide the third essential, charcoal, from the chance reader.

It is difficult to imagine that the knowledge of gun-powder and guns did not reach England at the same time, but be this as it may, John Barbour, writing in 1375, informs us that Edward III. used cannon, then called "crakis of war," against the Scots in 1327.⁷ The passage from *The Brus* (Spalding Club edition, vol. cxli., pp. 170-178) is as follows:—

"Twa novelryis that day tha saw
That forouth in Scotland had bene nane.

* * *

Tymbris for helmis was tane
The tothir crakis war of wer
That tha befor herd never er;
Of thir twa thinges tha had ferly."

It is doubted, absurdly enough, whether cannon were used at Crécy in 1346, though two contemporary chronicles, that of G. Villani (xii., chap. lxvii.), and the *Grandes Chroniques de France* (edited by P. Paris, vol. v., pp. 459-463) definitely say that a few were employed in the battle, and the Amiens MS. of Froissart alludes to "aucuns canons." Of course they did not act as "field artillery," that was a later development; but if a monk in 1326 could, as we shall see below, draw a picture of a cannon being fired from a four-legged stool, it is more than likely that the three guns which Edward is said to have used were fired from carts or

⁷ This has of course been doubted, simply because Barbour was only seven years old at the time. But intelligent people have the clearest remembrances from that age, and furthermore Barbour must, when grown up, have met with plenty of brother Scots who were in the fighting.

from a bank of earth for the sake of their terrifying effect.⁸ Crécy was somewhat of a stationary combat so far as the English were concerned, and the hill-side would have been an excellent post for the guns.⁹ Edward III. passed on from Crécy to the siege of Calais, and he undoubtedly used cannon there. He was probably carrying a few small hooped or "semi-portable" guns about with him, though no doubt he subsequently obtained heavy artillery from Dover.

In 1378 Richard II. used 400 cannon in his attempt on St. Malo. This brings us close to the date of our Norwich record, and we can adduce evidence, from documents now in the Public Record Office, as to Richard's cannon and their cost, at the precise time when Norwich was arming.

The Issue Rolls of the Exchequer¹ for 1385 show that twelve guns with 100 lbs. of powder, 120 stone shot, and two articles called *patella*, which may have been pans to hold powder, cost £97. 10s. Ordinary gunpowder then cost 12d. per pound, fine powder 20d., so the twelve guns and the unpriced articles were worth about £92. Next year (p. 229) the "forming" of some stones "to be thrown by engines" cost £5, though the number of stones is not given. The *patellæ*, however, were probably mere pans or bowls, so I think we may fairly guess from all this that the guns cost about £7 each.

Then, for our bewilderment, we find that in 1386

⁸ Villani says, "to frighten and cause havoc among the horses of the French."

⁹ Mr. Oman (*History of Art of War*, p. 611), simply sets the two great chronicles aside; but he also (*Social England*, vol. ii., p. 243) says that gunpowder first began to be used (in war) in Italy, so he is not to be treated as an authority on this matter. Hallam (*Middle Ages*, vol. 1, chap. iii., pt. 2) believed that cannon were used in the battle.

¹ Extracted and edited by F. Devon, 1837. The pages quoted are 227, 229, 277, 474, 493.

(p. 229) *sixty* cannon for Calais were made for £10. But these were clearly "quarrell guns," for in 1399 (p. 227) guns of this sort, shooting quarrells or cross-bow bolts by means of gunpowder, cost 7s. each. Mr. Thorold Rogers (*History of Agriculture and Prices*, vol. ii., p. 559) mentions a "gonne" which in 1382 cost 5s. 8d. at Southampton. This was doubtless a quarrell gun.² He gives many entries on the same page respecting ordinary quarrells for the cross-bow: of these a thousand cost 20s. 10d. in 1312, but one set of 180, *de ere, pennatæ*, i.e., bronze-headed though feathered-like arrows, come nearer in construction to those used in guns at this date, which were "feathered" with iron or brass.³ Turning however, after these preliminaries to our Norwich record, printed below from the great volumes of Treasurer's and Chamberlain's Accounts, 1384-1448, fol. 4, we are met by considerable difficulties in trying to find out the nature of the guns themselves. They vary from twelve inches—a single instance—up to twenty-four inches in length, but the majority measured eighteen inches. That they were not hand-guns is evident, for some of them were clearly heavy, they were for use on fortifications, and one at any rate, cost £11. The smaller ones were probably the semi-portable guns I shall describe below.

The earliest cannon were made of wrought iron bars welded together and strengthened by rings of iron. Specimens of these, in the last stages of rust, may be seen in many local museums.⁴ I *think* I saw one of

² These, I venture to assert, were hand-guns.—The arquebuse was used in Germany in 1378; and see Hallam (*Middle Ages*, vol. i., chap. iii., pt. 2) as to the 4000 "hand-cannon" used by John, Duke of Burgundy in 1411.

³ Froissart alludes to "quarriaux enpennés de fer."

⁴ There is only one, a very large one, in the United Service Museum, Whitehall. The breech is embedded in heavy woodwork. There are several in the Tower Armoury, but these are all large—nine or ten inches in diameter, and many feet long. They are loosely described as of the

small diameter at Colchester some years ago, but it was longer than any of those at Norwich.

At one period, however—the second half of the fourteenth century—they began to be cast in bronze or iron, especially in Sussex.⁵ These cast guns would be very heavy, and if of bronze costly. Guns of this sort soon ran to huge sizes. Two which were certainly made in or before 1427 were left behind by the English at Mont-Saint-Michel, and may be seen there with the stone shot still inside them. The powder-chamber is of hammered iron, perhaps two feet long, and looks like a sort of tail to the ball-chamber, which is of cast iron and may be twelve feet long. These measurements are merely impressions left on my memory and may be inaccurate; but “Murray” says that the bore is twelve inches, so the guns are enormous.

There is a drawing of a gun of this kind in a fourteenth-century copy of the *Chroniques de St. Denis*, but there is a MS. of a treatise by Walter de Millimete in the library of Christ Church, Oxford, dated 1326, which gives the earliest existing representation of a cannon. This illumination, like that from the St. Denis chronicle, is reproduced in *Social England* (H. D. Traill, vol. ii, p. 246). The gun is like an almost egg-shaped bottle with a short neck and trumpet mouth. It is being fired from a light four-legged form or stool by a black man, who applies a lighted coal to a touch-hole, situate vertically over the centre of the globular part of the weapon. The missile protrudes from the mouth, and is somewhat like a whaling harpoon. Measured by the

fifteenth and sixteenth centuries. I hoped to see something approaching the Norwich twenty-four inch guns, but found nothing to help me until I went to Woolwich.

⁵ The Eridge mortar, figured in *Archæologia*, vol. x., p. 472, gives no assistance as regards the Norwich guns.

man's height, the cannon seems about four feet long. The black gunner was perhaps intended to represent a Moor. If so, it is an indication that the French employed Moorish artillerymen, just as Edward III. employed Hainaulters.

Our Norwich weapons cannot have been at all like this one, nor did they resemble in size the huge battering artillery at Mont-Saint-Michel. One particular gun alluded to above, the size of which, however, is not given, appears from the Norwich Chamberlain's Account for 8-9 Rich. II. to have cost £11, and a weapon of welded bars of iron strengthened by hoops would have been very dear at this figure. A modern village blacksmith could make one, if only twenty-four inches long—for an extant specimen in the Rotunda Museum at Woolwich is only about five inches in external diameter—and he would make it for much less than £165, which would be the equivalent price in modern coinage.⁶ I think the £11 gun must have been a bronze casting, and have been larger than the rest of the armament.

It is observable that while the single weapon bought by William Spycer from Nicholas Hubert in London cost £11, the rest of the entry in the Chamberlain's Account relates to "gunnes," of which no details are given. The carriage of these "gunnes" from Lynn to Norwich was 6s.; but the purchase of "7 stoppes for the gunnes"—tompions, I suppose—gives their least number. Though there were possibly only seven, the land carriage was exceedingly cheap for a distance of about forty-two miles along mediæval roads, including, of course, a return journey.

Mr. Tingey's paper on the Journals of John Dernell (*Norfolk and Norwich Archæology*, vol. xv., pp. 119, 133) shows that for a journey with his cart to Ipswich

* About 1385 we must multiply by fifteen to get the approximate modern value.

(load not stated), and a return journey with six barrels of steel, Dernell charged 16s. 4d. Of this, 13s. 4d. was for the outward journey of about forty-five miles. The steel was like the return cargo of a "tramp" steamer, and therefore gives no clue to cost of carriage; but the contrast between 13s. 4d. in 1411 for forty-five miles, and 6s. in 1385 for about forty-two miles, indicates a comparatively light load,⁷ which needed fewer horses, perhaps only one.

All these considerations render it probable that we are here dealing with our eighteen to twenty or twenty-four inch cannon, seven of which would form a fairly light cart-load. On the other hand, such a cost as £11 for one of these guns indicates exceptional size and points to bronze, and bronze points to foundry work, not to bar and hoop construction, for bronze will not weld.

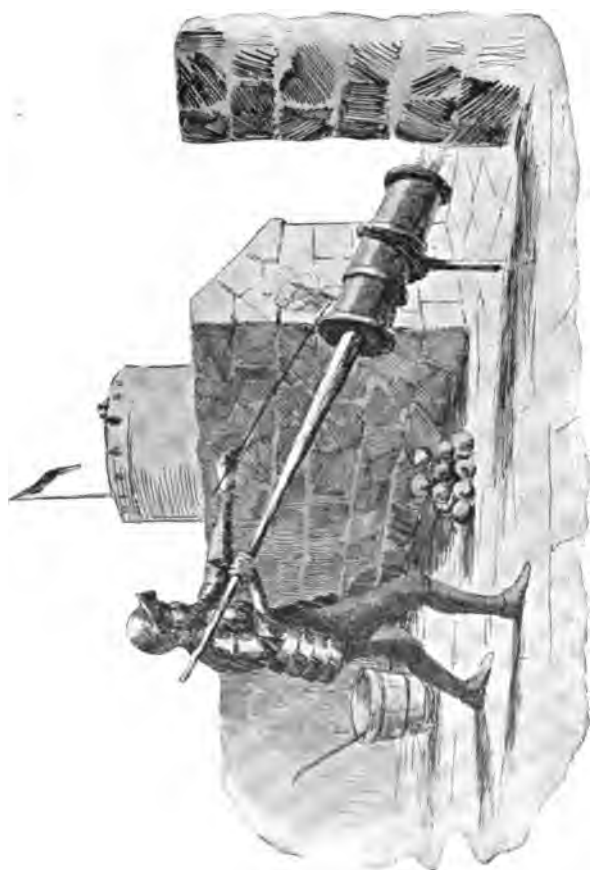
Throughout all my calculations up to this point I have assumed that eighteen inches means outside measure. It might mean the inside length of the bore. Still the cost of cartage seems to confirm the idea of small size given by the inch notation.

These somewhat long preliminaries were needed before I could introduce to my readers what I believe was the true pattern of the smaller Norwich guns of 1385.

I feel sure that those of twenty inches and under were the semi-portable guns which Mr. W. W. Greener (*The Gun and its Development*, 1881) describes as having been much used in the fourteenth century. A sketch⁸ of one, adapted from his illustrations, will, I think, be found convincing.

⁷ Taking an eighteen inch gun, and supposing that its average diameter was five inches and the bore one inch, the weight, if of iron, would be about ninety pounds; if of bronze, about 108 pounds. Seven of the latter would thus weigh about one-third of a ton.

⁸ I owe this sketch to the kindness of A. E. Hight, Esq., of Norwich, who has developed correctly and artistically the rough outline I supplied.



SEMI-PORTABLE GUN.

The body of the gun is made by one of the methods described above. It is short but thick and heavy, and has a long handle of wood, which, acting as a lever, would enable a soldier to aim the weapon very easily from the forked iron driven into the ground. It would be fired by a touch-hole in the usual place, and if fixed in front of one of the openings of the parapet would clearly have done good service at Norwich. With weak *dust* powder, small bore, and heavy metal, there would be little recoil, and the iron fork would probably counteract it completely. The short gun could, of course, be made either by bar-and-hoop construction, or by casting without any hoops. Each one would be too heavy for a soldier to carry, and yet several would be a light load for a cart. These facts seem to tally with all that we know of the smaller Norwich guns.

It will be observed that I restrict what I have said above to the twelve, sixteen, and eighteen inch guns. These would have been useless if of the true cannon construction, but the case is different with the twenty-four inch weapons for, as hinted above, I have recently seen in the Rotunda Museum at Woolwich a twenty-four inch *cannon* (catalogued as Class I., No. 2, and described as of the fourteenth century), the bore of which is about two inches. It is of wrought iron with thickenings at the breech and muzzle, but only one *distinct* strengthening-ring welded on. A short piece just like the end of an inner tube seems to protrude from the muzzle. Two iron loops for suspension rings are welded on at the balancing point and have their rings still in them. This gun was therefore slung up by chains or ropes, and was clearly an effective weapon for short ranges, though it is so clumsily made that it is difficult to describe, and its rusty condition renders its precise mode of construction doubtful. Its age and size,

however, clearly entitle it to be regarded as typical of our Norwich twenty-four inch guns, if not of the twenty inch as well.

There is a further entry relative to the same guns :— 14*d.* for carriage “to the field.” This must either mean carriage to a field where they might be proved, so that the fate of James II. of Scotland might not befall the citizens, or it refers to the exhibition of the guns on 1st August, 1386, which is mentioned in the quotation given above from the Assembly Roll for 25th July in that year. This probably relates to the whole number of cannon then received, not to the few sent by Nicholas Hubert, and the trivial amount for moving so many guns tends to show that they were small and light for artillery. If they had been mere hand-guns they would have been borne to the “field” without cost by the men appointed to use them.

We must now consider the question whether our second list, that of the guardians of the walls and towers,⁹ when compared with the first, the assessment list, gives any clue to the distribution of the fifty-one guns along the walls. I confess that I do not think it does.

An examination of Blomefield's Map of Norwich, which delineates the walls, gates, and many of the towers, reveals one thing very clearly: the citizens of Norwich in 1294 had no intention whatever of fortifying their city against a resolute siege. Their one thought was protection against rioters, such as John the Litester; raiders, like Flemings and Hanseatic pirates; or passing attacks of invading armies whose true objective lay in another part of the Kingdom. They laid down, in

⁹ Mr. Fitch (*Gates of Norwich*, pp. xi.-xiv.) prints a list of similar character from a long roll dated 1386, but Mr. Tingey's transcript from the Treasurer's and Chamberlain's Account Book (fol. 4*b*) is much more detailed as regards the towers, and is needed to illustrate the assessment list.

practice, the principle that wherever the river skirted the city boundary it was by itself a sufficient protection. Thus on the north-west they built no wall across a space of about a third of a mile, and on the east a space of perhaps a mile-and-a-half was destitute of any *continuous* defence except the river.¹ In the latter case the Dungeon Tower towards the north, the Bishop's Gate protecting the Bishop's Bridge, and the twin Boom Towers on the south, though performing essential duties at particular points, would have been hopelessly inadequate against an army which had leisure to build rafts and rough boats and launch them above the Boom Towers. The Wensum is not the Danube, and the commander of an organized army would have led his men into the heart of the city before the end of a week. One of these vulnerable points would have been protected if, as stated above, the king's apparent liberality had been accepted in 1386, but nothing was done.

Except the line of steep hill² on the shore opposite the Water Gate of the Cathedral there seems, from a military point of view, to be no important feature in the *entourage* of Norwich, except river and marsh, and common sense would therefore dictate the allotment of defensive weapons primarily to the gates, which would be peculiarly liable to sudden and treacherous attack, and in the second place to the towers which studded the walls. A fairly even distribution would be essential, for an enemy learning from another "Lohereng" traitor that only two guns in all were mounted on the eight towers in the long stretch of wall between the Berstreet

¹ There are traces, Mr. Rye tells me, near the Great Hospital of a low breastwork, but this could not have done more than delay a serious attack.

² Part of the Earl of Surrey's bastion on this hill exists in Mr. Rye's garden at St. Leonard's Priory.

and Needham Gates, and six on the six towers in the shorter space between Needham Gates and St. Giles', would have shown a very practical preference for the former as a point for an attempt by escalade, especially as no marsh or stream would check the storming party.

It is obvious, therefore, that while one of our records shows us what luckless individuals were to be saddled with the cost of the guns, the other does not tell us where those guns were to be placed. Our ancestors are entitled to be regarded as reasonable and capable persons, for though the chronicles reveal at times traces of the *juventus mundi*, the war-like qualities of the Norfolk race in brain as well as sword-arm have been quite as clearly evidenced.

One of our records, the second, is a list of the 178³ well-to-do citizens who were bound to perform the duties of watch and ward, and, as the provision of cannon had become necessary, certain citizens of the wealthier sort, 125 in number, were fixed on to provide them, under some entirely separate rule of assessment, of which we have in this instance no actual trace beyond the first document itself, though we have plentiful instances in not dissimilar cases of a rough old law which made those pay who could pay. This view of the case is assisted by the facts (i.) that ten out of the total of fifty-one guns were charged by the first list—the gun assessment—on twenty-five persons, of whom twenty-four were not on the second list, that of the guardians of the walls and towers; and (ii.) that a very large proportion (about eighty-seven out of a hundred and seventy-eight) of the guardians of the walls and towers were not assessed for the provision of guns at all.

The placing of Richard Spynk's thirty springalds in

³ Allowing for cancellations and additions.

1342 has a bearing by analogy on the distribution of the guns. Two were mounted on the Dungeon Tower and two on each of the gates from Barr Gates to Coslany, and from Heigham Gates to St. Stephen's; but when we come to the south there were six on Berstreet Gates, six in the Black Tower, and one on Conisford Gate. The short stretch of, perhaps, a quarter of a mile leading along the walls from Berstreet to the Boom Towers thus had thirteen weapons and Bishop's Gate one.

This distribution is fairly even until we come to the part of the city liable to attack by enemies coming up the river from the sea. There was an attack on Yarmouth so late as 1395 (*Blomefield*, vol. iii., p. 114) by the "Danes," but we should be nearer the truth if we said by the fleet of pirates, the Vitalienbrüder, who were regularly in the pay of the Hanseatic League until a few years before 1402.

Except, therefore, at one point exposed to special peril the springalds were evenly placed in pairs along the wall.

Let us compare with this any supposed distribution of the cannon according to the location of the persons who had to pay for them. On this plan the space from Heigham Gate to St. Stephen's, about one-third of the city walls, would have absorbed twenty-two out of the forty-one guns assigned to places.⁴ From Coslany to the Dungeon Tower there would have been only ten; from St. Stephen's Gate to Berstreet Gates, the longest stretch between any of the gates, there would have been only four; and from the Berstreet Gates to the Boom Towers another inadequate allowance of four. To this particular stretch of wall thirteen out of Spynk's thirty springalds were wisely assigned.

⁴ There were ten which on this theory were merely in reserve.

Blomefield (vol. iii., p. 98) furthermore enables us to measure the spaces just mentioned by the number of battlements on the walls. From Heigham to St. Stephen's, including 459 battlements, would, on the theory referred to above, have had twenty-two guns; from Coslany to the Dungeon Tower there would have been 528 battlements but only ten guns; from St. Stephen's to Berstreet, 345 battlements and four guns; and from Berstreet to the Boom Towers, 217 battlements and four guns. Our ancestors would never have acted in this way: they knew as well as we do that the strength of a chain is to be measured by its weakest link.

So much has necessarily been said about the guns that I have not yet referred to the entry of the purchase, as quoted above, of saltpetre and sulphur vivum to the value of £14. 11s.

This showed that there were men in Norwich who could manufacture gunpowder, but we need the relative weights of saltpetre and sulphur to judge of the quality of powder that would be produced. The variation in the proportions of the three components as shown by early recipes was very great. Some of the compositions, such as equal parts of nitre, sulphur, and charcoal, would have burned but not exploded; others came near to the orthodox seventy-five, ten, and fifteen. Ordinary manufactured powder as stated above sold at 1s. the pound at this date, and as charcoal was extremely cheap, we may infer, from the cost of materials, an intent to have a store of about 350 lbs. At this date it was really *powder*: granulation dates only from the sixteenth century.

The list which follows is that of citizens assessed for the provision of guns:—

Anno viij^o.NOMINA CIVIUM AGISTATORUM AD ARMA
VOCATA GUNIS.

CONISFORD.

Rob'tus Papingay Ballivus, 1 Gune de xx unch'.

Joh'es Fairbour	}	1 Gunne de xvij unch'.
Joh'es de Toftes		
Joh'es de Foxle		
Radſ Riedere		

Thom' Cole	}	1 Gune de xvij unch'.
Will' de Blachoumoer		
Galfr' de Bixtoñ		
Henr' de Witton		

Ricſ de Wilbeye	}	1 Gune de xvij unch'.
Joh'es de Totenham		
Will' de Sporle et filius ejus		

Will' Ydes	}	1 Gunne de xx unch'.
Walt'us de Banyngham		
Rob'tus de Bonewell		
John Dogcot ^s		

MANCROFT.

Roger de Ridelyngton Ball'us, 1 Gune de xij unch'.

Thomas de Bumpsted, 1 Gune de xx unch'.

Joh'es de Multon	}	1 Gunne de xvj unch'.
Rob'tus de Honeworth		

Rob'tus Ried	}	1 Gunne de xvj unch'.
Thom' de Dancaſtre		
Nich' atte Watir		
Joh'es de Mendham		

Reginaldus de Bungeye	}	1 Gunne de xvij unch'.
Joh'es Drask		
Joh'es de Cantebrig'		

Walt'us Bonde	}	1 Gunne de xvij unch'.
Joh'es Galon		
Rob'tus Braſiere		

^s Substituted for *Robertus Cook*, erased.

Joh'es Danyel	}	1 Gunne de xviiij unch'.
Walt'us Danyel		
Rob'tus Kneboerd	}	1 Gunne de xviiij unch'.
Joh'es Warde		
Joh'es Frary		
Thom' de Jernemuth		
Joh'es Pykyng,		1 Gunne de xviiij unch'.
Rob'tus de Bernham	}	1 Gunne de xviiij unch'.
Joh'es Gilbert		
Joh'es Latymer,		1 Gunne de xx unch'.
Henr' Lomynour,		1 Gunne de xx unch'.
Will' de Bliclyngge	}	1 Gunne de xviiij unch'.
Joh'es Pilly		
Rad'us Skeet,		1 Gunne de xx unch'.
Nich' de Blakene,		1 Gunne de xx unch'.
Thom' Leverich, Jun'		
Ad' Swan	}	1 Gunne de xviiij unch'.
Ranulph' Fissman		
Reginaldus Mey		
Th'om de Boughton,		1 Gunne de xvj unch'.
Hug' de Holand,		1 Gunne de xx unch'.
Will' de Worthsted,		1 Gunne de xx unch'.
Joh'es de Trows	}	1 Gunne of xxiiij unch'.
Joh'es fil' Will' de Worthsted		
Will'ms de Colby		
Will' Everard	}	1 Gunne de xviiij unch'.
Joh'es Bole		
Thom' Gerard		
Joh'es Buggy		

WYM'.

Walt'us de Bixton,		1 Gunne xx unch'.
Thom' Hert,		1 Gunne xx unch'.
Walt'us Nyche,		1 Gunne xx unch'.
Jacobus Jakis	}	1 Gunne xxiiij unch'.
Joh' de Cantele		
Will' Stannard		
Joh' de Beclis		
Clement Hereward	}	1 Gunne xxiiij unch'.
Thom' de Fincham		

Edms Warn'	}	1 Gunne xxiiij unch'.
Henr' de Botlisham		
Thom' Markaunt	}	1 Gunne xx unch'.
Rog'us Parker		
Joh' de Belhagh		
Rog'us Silveron		
Joh' de Showldham	}	1 Gunne xx unch'.
Joh' Togoed		
Steph'us Silvestre		
Joh' Mannyng		
Rog'us de Gyselham	}	1 Gunne xx unch'.
Will' de Melton		
Bened'cus Spyc'		
Ad' de Elsyngge		
Joh' de Plumpton	}	1 Gunne xviiij unch'.
Joh'es de Norton, Cord'		
Will' de Dikilburgh, Cord'		
Thom' Spyc'		

ULTRA AQUAM.

Thom' Spynk, 1 Gunne xviiij unch'.		
Reginald' de Asswell	}	1 Gunne xviiij unch'.
Hug' Litist'e		
Nich' de Eggefeld		
Ric' Skineyn		
Joh' de Shotisham ⁶	}	1 Gunne xx unch'.
Joh' de Brisyngham		
Thom' But'		
Joh' Nolot3	}	1 Gunne xviiij unch'.
Joh' de Eggefeld		
Joh' Coppyng		
Will' de Burgoigne		
Joh' atte Moer	}	1 Gunne.
Will' Gerard ⁸		
Nich' Potekyn	}	1 Gunne xxiiij unch'.
Rad'us de Brock		
Rad'us Lynes		

⁶ The name of John Spynk follows, but is erased.⁷ The words *et Frater ejus* follow, but are erased.⁸ The entry, Robt' Calic, 1 Gunne xx unch, follows but is erased.

Joh' de Corpsty	}	1 Gunne xxiiij unch'.
Joh' de Lenn, Pelt'		
Will' Chaundler		
Walt'us de Berneye	}	1 G' xxiiij unch'.
Bog'us de Bergham		
Joh' de Walsyngham		
Rad'us de Negotor		
Nich' de Corpsty	}	1 G' xx unch'.
Joh' de Webourne		
Joh' Ferror		
Joh' Betisson		
Walt'us Orote		
Will' de Hornyngge, 1 G' xx unch'.		
Will' de Appilyerd, 1 G' xxj unch'.		
Joh' Parlet, 1 G' xviiij unch'.		
Will' Lomynour, 1 G' xviiij u . . .		
Joh' de Selby	}	1 Gunne xxiiij unch'.
Nich' de Sibton		
Will' Holand		
Bog' de Bliclyngge, 1 G' xx unch'.		
Will' de Eton, 1 Gune of xx unch'.		

The document which follows was kindly given me by Mr. Tingey. It is mainly a translation from the list on fol. 4b. of the first book of Treasurer's and Chamberlain's Accounts (1384-1488). The names of the gates and towers and the names of the guardians accurately represent the record; the remainder consists of annotations made by Mr. Tingey, which will be found very useful in comparing the two lists.

NAMES OF THE GUARDIANS OF THE GATES AND TOWERS.

The Dungeon or Boom Tower.

John le Walsham
Richard Drewe

John Bernard
Olement atte Nab

Tower by the river in Conesford.

John Fairbour	}	Assessed to provide a Gun of 18 inches (Conesford men).
John de Foxle ¹		
John de Toftes		
Ralph Rieder		

Conesford Gates.

Thomas Cole	}	Assessed to provide a gun of 18 inches (Conesford men).
Geoffrey de Bixton ¹		
William de Blachoumoer		
Henry de Witton		

The next tower.

Alan de Stanton ¹	|	John de Lenn, carpenter
Robert de Elyngham	|	Roger Taverner ²

The second tower, large and broad.

John Danyel	}	Assessed to provide a gun of 18 inches (Mancroft men).
Walter Danyel		

The next or third tower.

Richard de Wilbeye	}	Assessed to provide a gun of 18 inches (Conesford men).
John de Totenham		
William de Sporle et filius ejus		

Berstrete Gates.

Robert Kueboerd	}	Assessed to provide a gun of 18 inches (Mancroft men).
John Warde		
John Frary		
Thomas de Jernemuth		
Robert de Bernham ²	}	Assessed to provide a gun of 18 inches (Mancroft men).
John Gilbert ¹		
Theo Sherman		

The next tower.

John Skiet, Webstere ¹	|	Robert Fulcher
Nicholas Laurenz	|	Robert Pope
William de Wymundham		

¹ Cancelled.² Added later.

The next or second tower.

Hugh de Caston	|	John de Banyngham
Peter Brice	|	John de Baule

The next or third tower.

Henry Crakesheld	|	Thomas Osmund
Richard Growt	|	John Bladsmith

The next or fourth tower, large and broad.

William Ydes ²	}	Assessed to provide a gun of 20 inches (Conesford men).
Walter de Banyngham ¹		
Robert de Bonewell		
Robert Coek		
Thomas Morton ²		

The next or fifth tower.

Luke de Icolyngham	|	Richard Pennyng
Richard Bonde	|	William Sporiere ²

Iron doors or the sixth tower.

Robert Brasiere	}	Assessed to provide a Gun of 18 inches.
John Galon		
Walter Bonde ¹		
Stevens de Welham. ²		
Simond Baxtere. ²		

The next or seventh tower.

Thomas Mortimer.	John Steynware.	Richard Oriel.
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The next or eighth tower.

Roger Brundissh		Ralph Smith
John de Riedham		John de Buri

Needham Gates.

Nicholas de Blakene, assessed to provide a Gun of 20 inches.
 Henry Lomynour, ditto, ditto
 John Pykyng, ditto Gun of 18 inches.

¹ Cancelled.² Added later.

The next tower.

Robert Ried	}	Assessed to provide a Gun of 16 inches.
Thomas de Dancastre		
John de Mendham		
Nicholas atte Watir		

The next or second tower.

Thomas de Bowghton, assessed to provide a Gun of 16 inches.
 Walter de Gressenale.

The next or third tower, large and broad.

Ralph Skeet, assessed to provide a Gun of 20 inches.	
John de Multon	} Assessed to provide a Gun of 16 inches (Mancroft men).
Robert de Honeworth	

The next or fourth tower.

William de Bliclyngge	} Assessed to provide a Gun of 18 inches (Mancroft men).
John Pilly	

The next or fifth tower.

John Latymer, assessed to provide a Gun of 20 inches.

The next or sixth tower.

John Castell	|	William Boteler
William Ryngman	|	John de Pulham, sporerc

St. Giles' Gates.

Hugh de Holand, assessed to provide a Gun of 20 inches.
 William de Worthstead, ditto, ditto
 Thomas Leverich, junior, *see* next (Mancroft men).

The next tower.

Adam Swan	}	Assessed with Thos. Leverich above to provide a Gun of 18 inches (Mancroft men).
Ranulph Fishman		
Reginald Mey		

¹ Cancelled.² Added later.

The next or second tower.

Walter de Bixton, Assessed to provide a Gun of 20 inches (Wymer).

The next or third tower.

Walter Nyche, assessed to provide a Gun of xx inches (Wymer).

Westwick Gates.

William Appilyerd,¹ assessed to provide a Gun of 2.. inches (Ultra Aquam).

Bartholomew Appilyerd.²

Thomas Hert, ditto Gun of 20 inches (Wymer).

Roger de Bliclyngge, ditto, ditto (?) (Ultra Aquam).

John Howard.

The next tower.

Thomas de Fincham	}	Assessed to provide a Gun of 24 inches (Wymer men).
Clement Hereward		
Edmund Warner		
Henry de Botlisham		

The next or second tower.

John de Trows	}	Assessed to provide a Gun of 24 inches (Mancroft Men).
John, son of William de Worthstead		
William de Colby		

Heigham Gates.

Stephen Silvestre	}	Assessed to provide a Gun of 20 inches (Wymer men).
John Togoed		
John de Showldham		
John Mannyng		

The tower next the Mills.

Thomas Markaunt.

Ralph Stalon.

Roger Parker

John de Belhagh

Roger Silveron

}	Assessed with Thos. Markaunt to provide a
	Gun of 20 inches (Wymer men).

¹ Cancelled.

² Added later.

Tower by the water in Coslany.

Reginald de Asshwell	}	Assessed to provide a Gun of 18 inches (Ultra Aquam men).
Richard Skineyn		
Nicholas de Eggefeld		
Hugh Litistere		

Coslany Gates.

John de Brisyngham	}	Assessed to provide a Gun of 20 inches.
John de Shotisham		
Thomas But & his brother ¹		

William de Etone² assessed to provide a Gun of 20 (?) inches (Ultra Aquam men).

John de Beolis² assessed with others to provide a 24 inch gun.

The next tower.

William de Scothowe. Richard de Sporle. Robert Noreys.

The next or second tower.

Thomas Blokere. John de Palgrave. Henry de Hokeryngge.

St. Augustin's Gates.

John de Corpsty	}	Assessed to provide a Gun of 24 inches.
Walter de Berneye		
William Chaundeler		
John de Lenn, pelter		

The next tower.

Clement de Shelffangill	|	Simon de Bayfeld
Nicholas Hereward	|	William Osmund

The next or second tower.

Richard Baas	|	John Longspe ²
John de Bastwyk	|	Hervy Writhte ²

The next or third tower.

Richard Cole. John Aleyn, senior. John Mast.

¹ Cancelled.² Added later.

The next or fourth tower.

John Nolot,
 William de Burgoigne }
 Thomas Hecheham.¹
 Adam Bedwevere.²

} These four were assessed to provide a Gun of 18 inches (Ultra Aquam men).

The next or fifth tower.

John de Eggefeld }
 John Coppyng }
 Monde Gooa.³

Fibridge Gates.

Thomas Spynk, assessed to provide a Gun of 18 inches.

William Lomynour, ditto, ditto.

John Spynk.⁴

Robert Trottere.

The next tower.

Gilbert de Secheforth.

John de Hocham.

William Gibbis.

The next or second tower.

Richard Fiash
 Nicholas Bippis

Robert Keye
 Richard de Lyng

The next or third tower.

John de Selby, Taillour, was assessed with Nicholas de Sibton and William Holland for a Gun of 24 inches.

Bartholomew Bedwevere.

Roger Fullere.

John Colles.

Thomas Qwhirle.⁴

John Heystrede.

¹ Cancelled.

² Added in different hand.

³ Cancelled and Cecilie Spynk substituted.

⁴ Cancelled and William Honyng substituted. Is he the same as William Honyngge assessed for a Gun of 20 inches?

The next or fourth tower.

Thomas Curzon
Richard de Harpele

John Hocham, cordewaner^s
Robert Currays^s

The next or fifth tower.

No names given.

The next or sixth tower.

John de Welbourne	}	These and Walter Crote were assessed to provide a Gun of 20 inches.
John Ferroure		
John Betisson		
John Vincent.		
Walter Crote.		

Barre Gates.

John atte Moer	}	Assessed for a Gun.
William Gerard		
Robert Woderd.		
John Wade.		

The tower next the river.

Ralph Lynes	}	Assessed to provide a gun of 24 inches (Ultra Aquam men).
Ralph de Brook		
Nicholas Potekin		

Bishop's Gates.

John Parlet, assessed to provide a gun of 18 inches.

Ralph de Negeton	}	Assessed to provide a gun of 24 inches.
John de Walsingham		
Nicholas de Corpsty		
Roger de Bergham		

Geoffrey de Baggewell

Richard de Wortham,^s chaplain.

William,^s parson of the church of St. Edmund in Fishergate.

^s Added later.

The following persons assessed to provide guns do not appear in the above list of guardians of the gates and towers:—

Conesford.

Robert Papungay, bailiff [Mich. 1384 to Mich. 1385] assessed to provide a gun of 20 inches.

Mancroft.

Roger de Ridelyngton, bailiff [1384-5] assessed to provide a gun of 12 inches.

Thomas de Bumpsted, assessed to provide a gun of 20 inches.

Reginald de Bungeye	}	Assessed to provide a gun of 18 inches.
John Drask		
John de Cantebrig		

William Everard	}	Assessed to provide a Gun of 24 inches.
John Bole		
Thomas Gerard		
John Buggy		

Wymer.

Roger de Gyselham	}	Assessed to provide a Gun of 20 inches.
William de Melton		
Benet Spycoer		
Adam de Elsyngge		

John de Plumpton	}	Assessed to provide a Gun of 18 inches.
John de Norton, Cordwainer		
William de Dikilburgh, Cordwaner		

Thomas Spycoer

James Jakis	}	Assessed to provide a Gun of 24 inches.
John de Cantele		
William Stannard		
John de Beolis ⁶		

Ultra Aquam.

William de Hornyngge assessed to provide a Gun of 20 (?) inches.

John de Selby	}	Assessed to provide a Gun of 24 inches
Nicholas de Sibton		
William Holland		

⁶ John de Beolis appears as one of the guardians of Coslany Gates, but the other three in this group, while appearing with him under Wymer in the assessment (or Gun) list, are omitted from the list of guardians.

Thus it appears that in 1385 at a cost which may have mounted up to about £600, but was probably less, the citizens of Norwich armed their walls with cannon to enable them to resist rebels and raiders.

We have seen that one of the guns was possibly a bronze casting, and that a specimen of a twenty-four inch gun still exists at Woolwich, but the small size of the majority renders them so singularly different from any guns preserved in museums that the record printed above must, I think, be regarded as a definite contribution to the history of artillery as well as to local history. Let us hope that the efforts of railway companies and builders to spoil and desecrate the ancient city may bring some compensation in the shape of the discovery of one of these singular weapons.

On a Quaint Old Lettered Panel at North Walsham.

COMMUNICATED BY

JAMES H. REEVE

Of North Walsham.

THERE was recently sold at North Walsham, as a worthless item in a heap of sundry rubbish, for which the highest bid was one shilling and sixpence, a very old oak panel that, on examination, proved to be of considerable value and interest. Its dimensions are 8 ft. by 1 ft., and, as will be seen from the illustration given here from a photograph, the board has a double line of inscription in capital letters of early English character, as is the orthography and style. The decipherment baffled for a time the collective erudition and intuition concentrated upon it, until focussed on the inspiration ventured by a local wight, that it probably came from the Tower of Babel, and afforded evidence of the confusion of letters as well as of speech at that eventful and remote period of history, and was another corroboration of the Bible story. After patient cogitation it yielded its secret to the writer, as here set out.

The letters are carved in relief, in some instances much worn, but on the whole not very defaced. For the





INSCRIPTION ON A PANE



EL. AT NORTH WALSHAM.

purpose of photographing them they were chalked white. There is one hiatus, where however the missing letter is easily guessed, and bolt holes where it was fastened have but partly effaced two other letters.

It will be seen that the lower edge is in the form of a much-depressed arch, and from its shape Mr. Walter Rye determined the date to be fifteenth century.

The letters themselves are fourteenth century, and it is probable that the carver had before him a MS. or missal of that period. There is some reason to infer that no "clerc he was God ynow," as Robert of Gloucester puts it, because he had rather an undecided and promiscuous way of forming his letters, frequently reversing a letter, but in no case invariably doing so, *e.g.*, he makes his S the contrary way in all but one instance, when it is cut correctly; and the middle and oblique stroke of N is right seven times, but is twice reversed; G is twice turned the wrong way and backwards, twice is as it should be. In his copy it seems that the letters T and A were so similar that he fell into the mistake once of making an A where a T was intended. One thing is evident, if the carver was not a scholar he was a good carver, and when his "hand found this to do, he did it with his might." The letters are well formed, the strokes and curves are bold, symmetrical, and shapely. One wonders what his pittance was?

The words run together and are not separated. In the lower line the legend ends at the centre, and is repeated on the other side with some notable variation in the spelling. This is quite phonetic in style, somewhat after the manner of an illiterate rustic now-a-days in his epistolary efforts; or such as some more learned authorities would have us adopt for facility in writing and reading.

Evidently the panel was originally fixed over the open

hearth in the dining hall of an old manor house or mansion. Hence the appropriateness of the sentiment, and the pithiness of its significance, in the sententious brevity of the upper-line more especially.

Transliterated it runs:—

BWARMISONOFHTGIVESHARGITTESVOMVENMAT
ROSTHAPENE.

ANDBMERIMAKNOVASTGYVETOTHEPORSPENDAND
BMERIANDMAKENOVASTEGETOTHEPORSEH.

To be read:—

Beware my son of heat.¹ Give share. Get us home, when meat roast happen.

And be merry, make no waste, give to the poor, spend, and be merry, etc., etc.

No significance can be suggested as to the terminal E in the upper line, nor in the end letters SEH in the lower one; unless they stand for the initials of the handicraftsman, the builder, him for whom the house was builded, or its lord.

It is obvious that these letters are not part of an uncompleted word, because the equi-distance of the end as compared with the beginning of the legend from the middle of it shews that it is complete, besides which, the panel is intact, and shews plainly where it was inserted and fastened in the masonry. Some reader may possibly discern what these extra letters mean or to what or to whom they refer.

What quaint humour there is in the top line of the aphorisms, "Beware of heat," not only the scorch of the fire, but of hot temper, then yclept "heat." And this near by a table whereat they probably drank "not

¹ "For with that one encresid my cere

"And with that other gan my herte to bolde

"That one me *het* that other did me colde."

Chaucer—"Assemble of Foules" (Urry's ed. 1721).

wisely but too well." "Give share"; that is not only in a general sense be generous, but don't take all the fire, or, as we say in Norfolk, "Take the blower off," when a friend inconsiderately intercepts the radiant warmth from others; and then, finally, in other words, do not spoil by dilatoriness, or lose by absence, a hot dinner. Get home when there is roast meat. Thus good master and good mistress would find a ready text on their mantel-board, and many an offender's attention be directed to its injunction when his behaviour, or rather misbehaviour, prompted it, whether for the cooling of himself, the warmth of others, or for the hot dinner.

There is some philological interest in the words used and the spelling of them. The vowel E is for the most part dispensed with, sometimes understood, but usually indicating a harder pronunciation than now obtains, *i.e.*, "shar" for "share." The word "make" is spelled "mak" and "make" also; "waste" is "vast" and "vaste," while we have "gef," "gyve," and "give." The period, be it remembered, was just when the old Anglo-Saxon was beginning to be fused with Norman-French, to make later the grand English of Shakespeare, the Bible, and our native classics. It is the early English of "Piers the Ploughman" and of Chaucer. All the words are of this early English character, and derived from Anglo-Saxon root words, and are identical with the languages of cognate origin, Gaelic, Swedish, Danish, Gothic, Dutch, and German. One only, "poor," is of strictly Norman derivation, although such as "rost" and "wast" are also common to the old French language. These remarks are noteworthy because it will be remembered that Chaucer has been accused of corrupting the English language, by infusing Norman-French with it.

Chaucer, 1328—1400, was contemporary with the period to which this panel is assigned. Its date is indicated by

the shape of some of the letters, *e.g.*, the letter "H"; by the words used, and by the spelling and suggested pronunciation of them; exemplified in "shar" and "mat," where, besides the elision of the final "E," note also the broad "a" for the feminine "e" that obtained later.

And now the question arises where did it come from? Presumably from no great distance because it has been regarded as of little value, not sufficiently appreciated for it to be carried very far, not much prized or it would have been taken better care of, its associations being personal and of dwindling interest as I shall, I think, make clear.

It would seem to have been part of the mantelpiece in the kitchen of Rugge's Hall at Felmingham near North Walsham, where was a famous kitchen mantelpeice, the tradition of which remains in the family of the Cookes of Aldborough Mill, Norfolk, whose forbears were living in the old hall when it was dilapidated in 1834 and the present modern house erected near its site now occupied by Mr. Herbert Plumbly, auctioneer, in whose garden are some fugitive bits of old carved stone, a gargoyle and a decorated bit undoubtedly the remaining pieces of several relics of the old mansion referred to which have been held of little account and most of which have disappeared.

In the 49th year of Edward III, 1376, John Rugge, second son of Nicholas Rugge, of Rugge, a hamlet or lordship in the town of Pattingham in Staffordshire, came to Norfolk and seated himself in the Manor of Bryan at Felmingham, where his descendants lived. A collateral branch of this family settled at Northrepps inherited the Felmingham property, to which Repps family belonged Abbot Rugge of St. Benet's, afterwards Bishop of Norwich. The church and certain lands in Felmingham belonged to the Abbey of St. Benet's and were transferred with the

Abbot to the bishopric of Norwich. Robert Rugge, brother of Bishop Rugge, and the Rugges one after another farmed at Felmingham under the Bishops of Norwich, living in the Hall of their ancestors, builded or re-builded by the Bishop-Abbot known as William of Repps sometime about 1540. At an early period there were lands, etc., in Felmingham, held conjointly with lands in Suffield, and the present Lord Suffield is owner and Lord of the Manor of Bryan's or Rugge's Hall.

I am informed by the Misses Cooke, The Lawn, North Walsham, that they have often heard an aged lady still living say that when the demolition of the old hall took place it was the intention of the then Lord Suffield to remove the old kitchen mantelpiece to Gunton Hall, but this proved impracticable from its decayed condition for it fell to pieces.

Robins Cooke, the great-great-grandfather of the Misses Cooke, lived at Rugge's Hall in 1752, followed by his eldest son John Cooke. And Miss Cooke has a vivid recollection of her great-uncle John, grandson of the above Robins Cooke, and his sister Deborah Copland, *née* Cooke, mother of the aged lady above referred to, who both frequently spoke to her of the kitchen mantelpiece, and what is above stated in reference to it, and of the panels, wainscot, and carving, of the grand old house at which they often stayed. And Miss Cooke often conversed with her Aunt Elizabeth on the same topic.

This lady was the daughter of John Cooke, son of Robins Cooke, who was residing at Rugge's Hall when it was pulled down; she married a Mr. Wild of Suffield, whose son, Corbet Wild, succeeded him and married a sister of Mr. George Kemp, stonemason, late of North Walsham. The Cooke family portraits, etc., and this panel passed into the hands of Corbet Wild, and when his effects were sold and dispersed sometime about 1870, the portraits

went to other members of the family now living in London. And Mr. George Kemp got this old lettered panel which recently at his death was sold, as has been shewn, at his auction and then esteemed of little or no value.

The man who first bought it, one of the Norwich dealing fraternity, "took a small profit" of another enterprising speculator of like vocation, and he, in his turn, and to his great regret since, as he has told me, sold it for three shillings and sixpence to Mr. F. F. Miles, dealer in antiquities, etc., in this town, whose property it at present remains. Mr. Miles was prompted by me to buy it, and sent it to me to decipher.

When William Rugge, or William of Repps, Abbot of St. Benet's, was made Bishop of Norwich, at the time of the dissolution of the monasteries, and general confiscation of Church property by that most uxorious of English monarchs, Henry VIII., "Of Noble Fame," as reads the inscription on the façade of the porch of an old religious institution at Norwich, the demesnes and revenues of St. Benet's Abbey were transferred to the bishopric of Norwich, to compensate for the impropriation of the property of that See in punishment of the previous Bishop, who stood for the Pope and Church against the King, whose connubial predilections gave him a fine opportunity of punishing prelates and dignitaries for their contumacy by depriving them of their emoluments, revenues, and buildings. And Abbot-Bishop Rugge, by his subservience, got his chance of appropriating many a bit of decorative detail for the building of his "Grange" at Felmingham, afterwards known as Rugge's Hall.

Our panel is, however, scarcely to be attributed to an ecclesiastical source, or the inscription would have been in monkish Latin. But William of Repps was not

at all particular, and had ample scope for his predatory caprice in his *omnium gatherum* for the furnishing and embellishing of his Felmingham Manor House.

Notwithstanding this, the writer is inclined to entertain what he believes to be the greater probability, i.e., that the panel was derived from the pre-existing house, antecedent to the one the Bishop builded or maybe altered, enlarged, and beautified, and very possibly the kitchen part of the original residence of the Rugges remained little altered from their first settlement at Felmingham in the fourteenth century, a date coinciding with the age of the carving under consideration. It is more likely that the Abbot-Bishop found it in his ancestral home and preserved it than that he brought it from some other place.

A living Poet in his "Midsummer Holiday" has pictured in glowing verse the very locality where the old hall of the Rugges stood. And he conjures the image of the "Father of English Poetry," as haunting these scenes, frequenting these familiar roads, "with sage and churl and monk and mime." "Along these low pleached lanes"; "through shade and sun."

For it is reputed Geoffrey Chaucer had dwelling-place near by at Gresham, the Manor of which was held by his son Thomas Chaucer who inherited it through his wife. From Thomas Chaucer it passed to Sir William Paston, the judge, whose residence was at Paston, a village near to Felmingham. Bishop Rugge acquired the Manor of Paston from Sir Thomas Paston in the 34th of Henry VIII.

Imagine who may have sat at the festive table before this genial hearth, and what eyes may have rested on our old panel there. Maybe Sir William Paston the judge, good Dame Margaret his wife, and their congeners; meeting whilome there my lord Abbot of Bromholm, the great

friend of the Pastons, as well as his brother Abbot of
St. Benet's.

And what time long, long ago

 " With glad grave eyes

 " And heart still hovering o'er a song begun,

 " And smile that warmed the world with benison,

 " Our father, lord long since of lordly rhyme,

 " Our father Chaucer."

 Swinburne—" On a Country Road"

 (A Midsummer Holiday).



(1)



(2)

10

An old Cannon at the Great Hospital, Norwich.

COMMUNICATED BY
WALTER RYE.

Preserved in the Great Hospital in Bishopgate Street, where it has been mounted, recently, on a wooden gun carriage of the old sea sort, is the very interesting cannon, of which I append an illustration (1). It measures $58\frac{1}{4}$ inches long, and its interior diameter is $1\frac{3}{4}$ inch.

There are marks in its interior which look, at first sight, like rifling, but they do not extend very far up from the muzzle, and if they were riflings must have been parallel riflings only.

It bears this inscription, "Norwych" (2), and judging from this and from its general appearance, I don't think we should be wrong in supposing that it must have been in existence before the time of Kett's Rebellion of 1549, though there is nothing to definitely prove the suggestion to be right.

Mr. Seymour Lucas, R.A., F.S.A., who is a great authority on arms and armour, thinks it quite as early as Henry the VIIIth's reign, and probably Italian.

Mr. Beecheno has kindly referred me to the entries I print below as to six cannon "falconets" being made for

the city in 1544¹ by Robert and John Owen, the King's gunmakers, and as to a brass gun called a "robenet," which had been bought in Flanders when Mr. John Marsham was mayor (1518)² which is very probably the piece now illustrated, as the six falconets are specially mentioned as being bound with iron, which this is not.

From the fact that the guns were cast out of "brass and latten" metal belonging to the Commonalty, it may be that some of the numerous brasses, stripped from the churches and monasteries, were part of the metal which was melted.

The iron "sling," borrowed from the Woodhouses of Waxham, who in Kett's time lent several guns to the city, was probably a crane used for mounting the heavy guns.

There is a good deal about the guns used in the Kett's Rebellion of 1549 in the same Chamberlain's Accounts, many of which were printed in Russell's excellent account of such rebellion. From this we find that one piece of ordnance was carried to the old common staithe yard. This may have been one of "certain" guns borrowed from Sir William Paston at Caister Hall, two others of them being "great guns," were sent to the castle.

Later on (p. 78) the author speaks of ten of the largest cannon of the city being posted on the castle ditches. Still later (p. 78), certain of the cannon were moved and transferred to the hospital meadows, and when the rebels took and "unrampired" Bishop's Bridge, they took six of the cannon up the hill. It was probably with these cannon that the Cow Tower was beaten down later on. No doubt this tower was formerly of flint, like all the rest of our Norwich towers, and, indeed,

¹ The year when the English army and fleet burned Edinburgh and Leith.

² The year after "Evil May Day."

it still is so in its foundations for a few inches up, but has been built at a later time in brick.

While on the subject of guns, it should not be forgotten that Stow says that the real reason for the execution of the Earl of Surrey was his erecting two "bastilions" for mounting cannon in Mount Surrey to overawe the city.

A leaden gun of naval type has recently been dredged up at Bacton, and is now in the possession of Dr. Wright of Coltishall. From its material it would seem to have been a "quaker" or dummy gun used by merchantmen to impress privateers—though such guns were usually of wood.

EXTRACTS FROM THE CHAMBERLAIN'S ACCOUNTS
OF NORWICH, 1544, p. 157.

1544.

Itm r^o of John and Rob^t Owyn of London
gonners for ix^s 1^{lb} of course metall
whyche was the rest of xvij^s xiiij^{lb} of
metall delyvd to them to make gonnys
for the Cite at xv^s C vj^{ll} xv^s vj^d ob

Brasse and
latten.

Chargis of vj neue gonnys of brasse cald
faconetts made in the tyme of this
accompt w^t all ther necessaryes as well
for ther neue metall & castyng the old
as for byndyng wth yron stockyng
whelyng exyltreyn^g 3 lyms⁴ shoyng⁵
chenys w^t all other thyngs to them
bylonging as folowyth.

p. 170d.

In p^mis ther was d^d by thands of Master
Awsten Steward alder' to Robt. and
John Owen gonmakers to the King's

Gonnes.

³ Axle tree-ing. ⁴ Limbers. ⁵ Tying.

Mageste certain metall of the Coialte to
the s^m of xvij^e xiiij^l whereof they
spent upon the sayd Gonnes but ix^e
xiiij^l and put therto of ther own fyne
metalle xvj^e xxvj^l for the whych paid
for evy C xxiiij^s xxix^l ix^s v^d

Itm the hole s^m of the metalle was xxv^e
xxxix^l wherof was wastyd iiij^e just &
so y^e vj pec^e 9^t xxj^e xxxix^l for y^e
whiche p^d for castyng and makyng
for evy C x^s x^l xiiij^s iij^d

p. 171. Itm for vj stocks of elme at vj^s a pece xxxvj^s

Itm for the yron worke of the sayd vj
stocks as well plats, bolts, forlocks,
shetylls,⁶ ryvets, lypyns, chenys, sta-
pylls and nayles as all oy^r thyngs
pteynyng to y^e same, weyng in all iiij^e 7
xxxix^l at iij^d ob a lb v^l xvij^d ob

Itm for vj payer of whelys at vj^s xxxvj^s

Itm for vj extylltrees vj^s

Itm for vj payer of lym^s at xx^d x^s

Itm for vj ropys for the same lym^s v^d

Itm p^d to M^r Austen Steward for certen
costs layd out by hym, and first for
freyght of the metalle to London with
the charges of takyn out of a shippe
and howse romythe v^s

Itm for caryage of y^e sayd metalle to Sales-
bery Place and for recaryage to the
gonn^{ls} iij^s

Itm for caryage of the Gonnys to y^e Shyppe
when they was fynyshed xvj^d

Itm for warfage and cranage at London iij^d

Itm for vj^l of gonp^e to shote them y^r iij^s vj^d

⁶ Shuttles for winding up ropes?

⁷ 4 cwt.

Itm for a ladyll and sponge, for dyggyng of vj yron stonys out of the grownde aft ^o they was shotte wyche war govyn w ^t them	ix ^d
Itm for London freyght for the sayd vj gonnys w ^t all ther artyllery 9 ^t iij tonne	ix ^s
Itm for cranage at Yarmothe	xiiij ^d
Itm for Yarmouth freyght at Norwiche .	ij ^s iij ^d

1545.

Itm p ^d in the viij weke after Crystmas to Wylly ^m Mayes, kelemā for freyht of y ^e yron slyng ^s w ^t all o ^r thyngs thereto bylongyng from Waxs ^m to Yarmouth and from Yarmouth to Norwych in all frone ⁹ charges	p. 250d. Gonnes. xx ^d
Itm for cranage at the Comon Stathe and caryage to the Guildhalle by Lawse carte	p. 251 viiij ^d
Itm for drynk amongs xv or xvj men on lodyng yt of the cart and layeng yt in to the Guyldhalle wher it now lyeth .	ij ^d
Itm p ^d at London by thands of M ^r Lee for ten score pownds of gon powd ^r at iiij ^d ob a lb	Mydsomer. iiij ^{ll} xv ^s
Itm for caryeng home thereof by John Agas ij ^c wight	iiij ^s viij ^d
Itm for ij halff barrells to put y ^t in .	xvj ^d
Itm for nettyng (?) in of ther heds and for caryage of them from the Tow ^r to Byssopp's Gate	vj ^d
Itm p ^d for 1 c led to make pylletts for the newe gonnys v ^s and to Pede for x ^{ll} dyce hede yron to put in the pylletts xx ^d .	vj ^s viij ^d

⁸ Crane?⁹ Foreign.

	Itm to a plom ^l for shotyng & makyng of the said pylletts xij ^d , wood for them ij ^d , a basket to put them in ij ^d . . .	xvj ^d
	Itm p ^d to Wyll ^m Stalworthy for makyng of a new payer of wheles, an extyll tre, a payer of lyns w ^t a rope for the same & newe stock of elme fyndyng all tymbyr work & naylyng on all yron worke for y ^e mowtyng of a brasse gonne cald a robenet which was bought in Flanders when M ^r John Marsham was mayer taken agret by y ^e sayd Stalworthy . . .	xiiij ^s iiij ^d
	Itm gaf in reward to hym for as moche as he complayned y ^t he had gret losse therby . . .	viiij ^d
	Itm to John Scarndell for all ma ⁿ of yron worke for the same gon w ^t shoyng ¹ the whelys n ¹	
p. 261d.	as plats, bolts, forlocks, shetylls, ryvetts, chenys, lynpeyns, stapylls, straks & nayles w ^t all other thyngs thereto bylongyng viij ^{xx} x ¹ at ij ^d	xxviij ^s iiij ^d
	Itm for caryage of the same gon to Stalworthy and home ageyn	iiij ^d

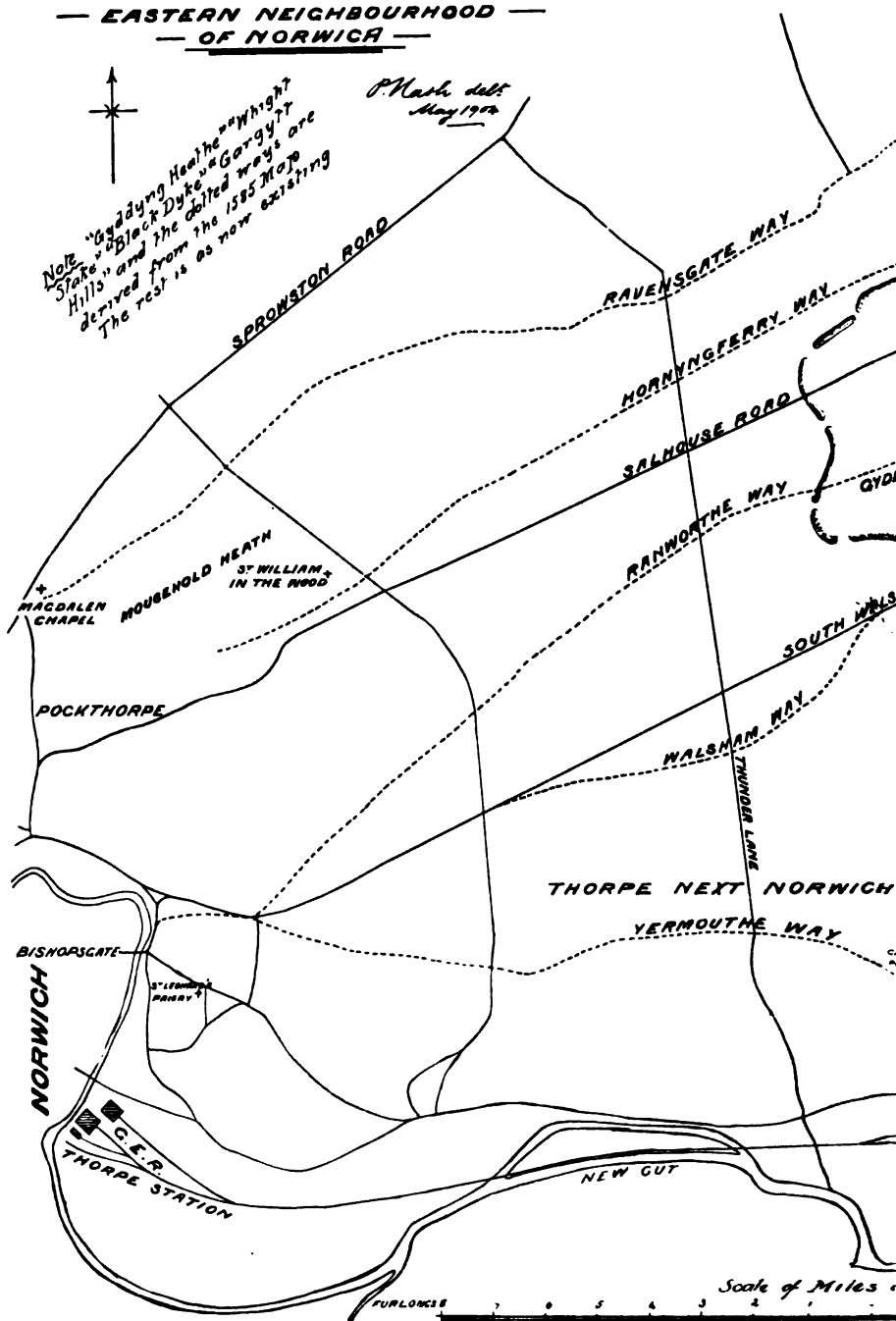
¹ Shoeing = tiring.

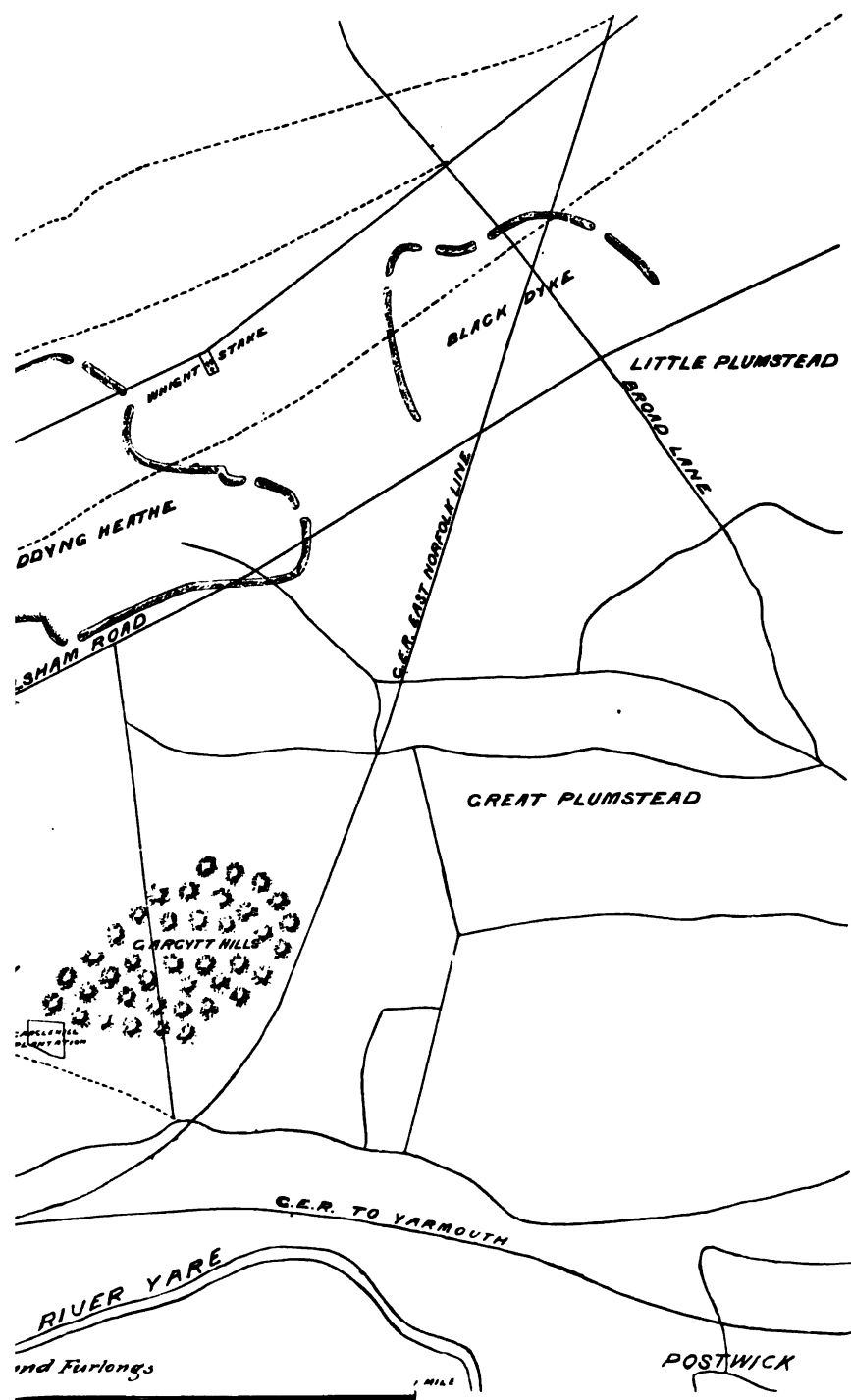
**— EASTERN NEIGHBOURHOOD
— OF NORWICH —**



*Note "Giddyng Heath" "Wight
Stake" "Black Dyke" "Gargy" are
derived from the 1585 Map
The rest is as now existing*

*P. Nash del'd
May 1972*





Earthworks at Mousehold Heath.

COMMUNICATED BY

WALTER RYE.

The annexed map, showing entrenchments—one round Gyddyng Heath and one called “Black Dyke,”¹ with hills called Gargytt Hills, all now unluckily gone—has been compiled from the large and very accurate map of “Free Mushold,” compiled for use of the Court of Exchequer in the reign of Elizabeth in 1585 in the action of Botyvaunt *v.* Corbett, of which the original is in the Public Record Office and a capital copy in the Record Room at Norwich Castle, where it has been lodged by Mr. Foster. From this the exact position of where these earthworks once were can be traced, but a careful search over the spots, which I was allowed to make through the kindness of Mr. Gurney, failed to show anything now in existence. Gargett Hills have all been levelled, but the plantation is still called Gargle Hills.

¹ Both were south of an old way called “Ravensgate Way,” which is a name only occurring on this map.

A Valley in East Norfolk.

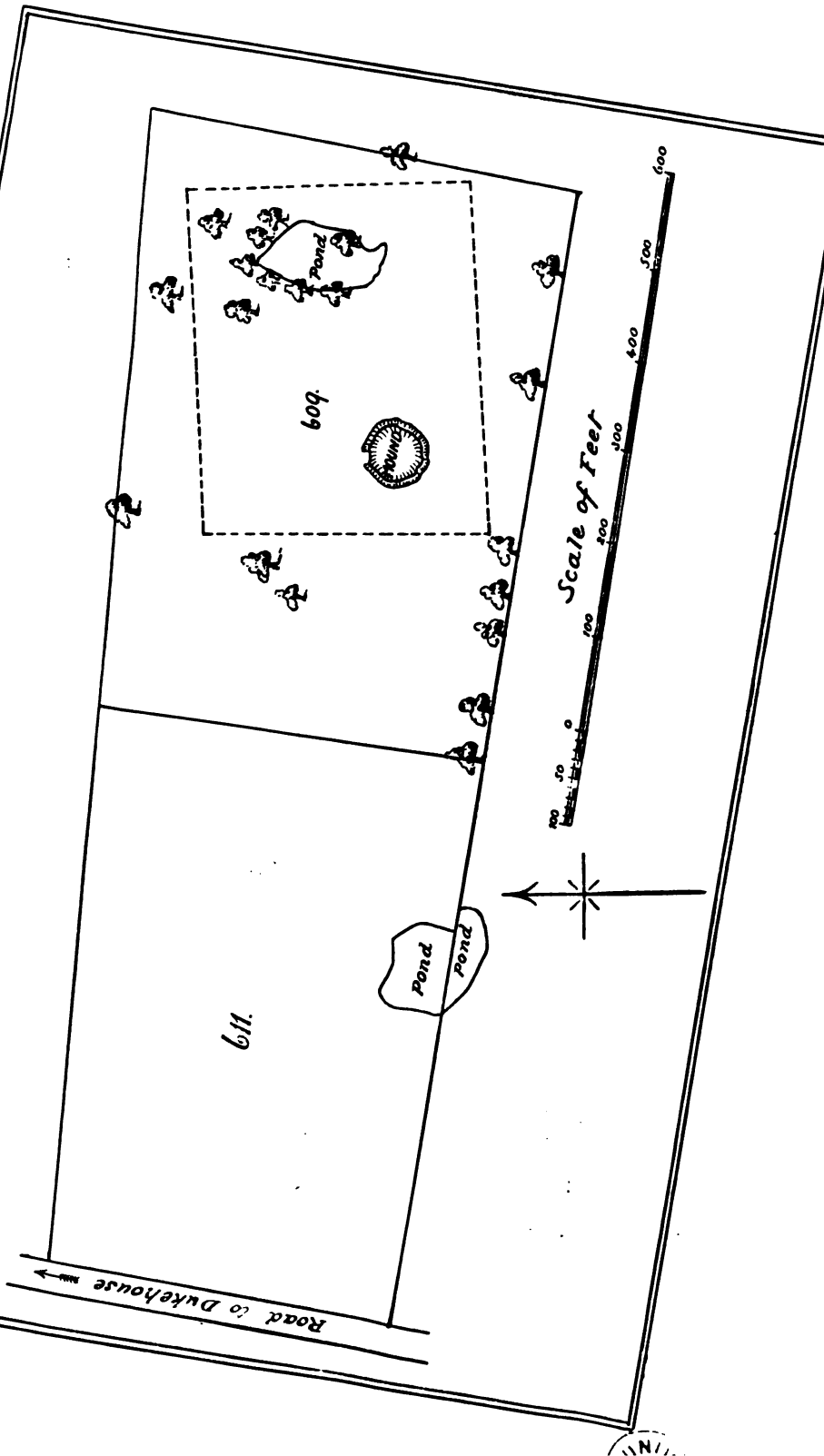
COMMUNICATED BY

R. W. J. PURDY.

I have recently had occasion to look over some work carried on in the valley of a small tributary of the Wensum, one of the four streams that rise within a few hundred yards of each other on the high ground near Swanton Novers Church, and whose waters fall into the sea in widely different directions after draining their respective valleys. One issuing from the lake in Melton Park is a source of the Bure. Another flowing down the valley at Brinton becomes the Glaven, formerly navigable to Glandford. It falls into the sea at Wiveton. A third, rising on the edge of Swanton Wood, flows into the Wensum above Bintree Mill, whose valley is the subject of this paper. The fourth, taking a north-west direction, is the Stiffkey River, watering in its route the far-famed religious house at Walsingham and the ancient hall of the Bacons.

Sections made in a low-lying meadow, the surface of which has never been disturbed, reveal first a layer of vegetable soil from 3 in. to 2 ft. in thickness, resting on beds of red or black gravel with an occasional stratum of peat intervening, in some cases formed in

SATH-WORKS AT FOULSHAM —
—NORFOLK—



situ, but in others re-deposited by freshets that, in the course of ages, throw up mounds of gravel, etc., at each bend in the stream.

Every one of these beds has a history pointing to a succession of floods that swept down the materials composing it, covering the stratum of peat which represented intervals of quiescence, lasting long enough for the accumulation of vegetable matter to attain the thickness of two or three feet.

As we look back through the dim vista of ages that have passed since the lowest bed, resting on boulder clay, was deposited, we may picture in turn each scene that presented itself to human eyes, from the days of the neolithic savage who hunted the great ox, wild boar, and stag, to the time when the smith made the horse-shoes which have been found there, possibly in pre-Roman days.

A worked stone, found in the course of the excavations, is said to belong to the neolithic period; whilst a jaw-bone, as to which Professor Newton was uncertain whether it belonged to a dog or wolf, may probably be assigned to a later era. A careful search amongst the gravel in subsequent excavations may throw further light on this. As yet no remains of paleolithic flints or remains have been found, although I have carefully searched the heaps of gravel turned out.

About half a mile to the north-east up stream is a four-sided moat enclosing about three quarters of an acre of ground on which was formerly a building of some kind, that probably disappeared when the hall was erected, about 1520, some two hundred yards to the north-west of the moat, which was supplied with water from the rivulet here called Dukers or Duckhouse (?) beck, which also filled the stews. The outlines of the stews may be clearly traced in the meadow after a storm of drifting snow. The origin of these moats, of which several remain in the district, is

doubtful and as I observed, in a previous paper on Mannington Hall (*Norfolk Archæology*, vol. xiv., p. 321), may be Roman or even earlier. They were often selected for dwelling places in much later times. The fragment which remains of the hall is highly ornate, the stacks of decorated chimneys are especially fine and attest its former grandeur when it was the property of and occupied by the Skippons, one of whom Major-General Philip Skippon played an important part both as soldier and administrator during the Civil War and the Commonwealth.

At this time approached by an avenue of oaks, and surrounded by its hop grounds, dovehouse, millhouse, and fish stews, it was one of the most attractive residences in the neighbourhood.

The usual subterranean passage is said to have existed and to lead from the moat to the church, a fine building erected by Lord Morley, in the reign of Henry V., dedicated to the Holy Innocents. This may be the big drain from the hall. Late in the seventeenth century the hall became the property of the Athills, and from them passed to the Aufreres whose representative in the female line is the present owner.

By this time evil days had fallen on the old mansion. Two-thirds of the building were demolished. Of the portion left the mullions were ruthlessly torn out and replaced by sash windows. An ugly excrescence was raised in the shape of a lean-to kitchen that hid a great part of the diamond brickwork, so conspicuous a feature of the architecture of its date, and worse than all a hideous coat of yellow wash was plastered over its time-honoured walls, mellowed by the wear of three centuries. Inside plain ceilings were placed three feet below the richly moulded beams that adorned the original ceilings, and the panel was covered with tawdry paper.

Surely the eighteenth and nineteenth-century owners have much to answer for in permitting the destruction of so many choice gems in our country.

There is yet another site in the parish of Foulsham, about a mile further up stream, that deserves mention. This is a rectangular enclosure of low earthworks. Near the south-west corner is a mound with a slight hollow on the top which may be the site of the herds' house in Celtic times, inside a wattled space for the protection of cattle at night.

I have never seen it referred to, but I think it ought to be visited and inspected by some one competent to form an opinion of its age.

Two miles still higher up the valley, in the parish of Hindolveston, the brook flows past what is left of another fine house, which was the residence of Sir Thomas Hunt about 1590. He was a great benefactor to both parishes. His legacy of £10 per annum for the maintenance of the organ in Foulsham Church has not been paid since a terrible fire in 1770 destroyed most of the woodwork in the church as well as sixteen houses close by.

At that time the valley retained much of its pristine beauty, but a great change was soon to take place, for in 1811 an act was obtained to enclose the commons, when the death knell of the rivulet was sounded, and by 1813 it was replaced by some canal-like ditches. A few gaunt stumps of alder and willow trees, whose roots once formed the sanctuary of many a lusty trout, are all that is now left to mark the site of the fretted banks of the ancient stream.

Before closing this paper I cannot refrain from pointing out a source of great inconvenience to modern landowners, and what must ultimately result in costly works. I allude to the system of drainage embarked on by our grandfathers, who so completely violated nature's law by cutting

straight a very large portion of our winding streams and converting them into long ditches, that the rainfall instead of percolating through the soil and replenishing the springs now runs off, causing disastrous floods, and many streams that were perennial cease to flow during the summer months.

I have made these few observations merely in the hope they may lead others to prosecute further research in similar valleys in those parts of the county with which they are acquainted.

A Group of Norman Fonts in North-west Norfolk.

COMMUNICATED BY THE

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I.

IN the north-west corner of Norfolk is to be found a remarkable group of Norman fonts, such as does not exist in any other part of the county, nor in any part of England, to such an extent in any similarly restricted area. Some of these fonts have been called "Saxon," and the upholders of their Saxon origin dislike exceedingly the idea of abandoning the belief; but, as I hope presently to make clear, although some may have been actually wrought by Saxon artificers, they are still to be considered post-Conquest; and, on the other hand, though one or two may actually belong to the middle or end of the twelfth century, they yet come properly under the designation "Norman," and not "Transitional." These fonts fall naturally into two sub-groups, viz., (1) those ornamented with patterns of various kinds, all bearing a strong family likeness, such as the cable pattern, bead and scroll work, lozenges circles or squares with interlacing lines, inscribed and circumscribed, &c.;

and (2) those bearing figure-sculpture, of animals or of men, or both in combination. In some cases the faces of animals or of grotesque monsters are found on the fonts of the first sub-group. Those of the second sub-group are of ruder workmanship and evidently older than those of the first sub-group. In this Paper I shall commence by taking the different fonts in detail, and then go on to discuss the origin or source of the ornamentation and sculpture upon them.

A glance at the map will show the situation of these fonts. They are all, with one exception, in the corner of Norfolk which lies between the Wash on the west and a line drawn from Lynn to Wells on the east, and are to be seen in the following eleven churches, viz., Hunstanton (St. Mary), Ingoldisthorpe (St. Michael), Castle Rising (St. Laurence), South Wootton (St. Mary), Sherborne (SS. Peter and Paul), Bagthorpe (St. Mary), Great Snoring (St. Mary), Toftrees (All Saints), Sculthorpe (All Saints), Fincham (St. Martin), and Burnham Deepdale (St. Mary). Fincham, the only one outside the area named, lies considerably to the south of Lynn, between Downham and Swaffham, but comes within the boundaries of North-west Norfolk. The only other Norman fonts in the county will be found at *Hautbois Magna*, near Wroxham, though the ancient font, which is Early Norman, with interlaced runic work, was removed from the old church, when it was abandoned to ruin in 1864, and placed in the new church then built; at St. Mary's, *Thetford*, which, however, consists merely of a square block of unhewn stone with a circular bowl hollowed out; and at *Heckingham*, this latter, as well as those at Hunstanton and Fincham, being figured and described in Paley's *Baptismal Fonts*. The only font that has suffered mutilation is that at Ingoldisthorpe, where the corners have been hacked off, to make it



1.



INGOLDISTHORPE

(South Side).

octagonal, probably in the fourteenth century, when the mania for octagonal fonts was at its height, and the people wished to be in the fashion, but were too poor to have a "modern" font made. The remains of the original Norman carving may be seen on each alternate face. As the table at the end shows, these fonts vary considerably in size, depth of bowl, height, and other particulars; some are circular, most are square, but it will be best to describe details under each particular font.

HUNSTANTON.—This font is thus described by Paley:—"This is an interesting specimen of a Norman font, the ornaments, though rude, are characteristic. The bowl is square, with shafts at the angles, with 'cushion caps.' The front is ornamented with a rude incised zig-zag. It is supported on a massive circular central pillar, with an octagon shaft at each angle. It is 3 ft. 4 ins. high; 2 ft. 11 ins. across top. The bowl is 14 ins. deep, lined with lead, and has a water drain. It stands at the west end of the nave, under the window."

INGOLDISTHORPE.—This font, as already stated, has been mutilated, but sufficient remains of the original font to show the character of the ornamentation. On the *west* side there are round arches and supporting column; on the *south*, cross and circles, with mouldings above and below; on the *east*, beaded scrolls, with leaf (partly cut off), and mouldings above and below; on the *north*, beaded scrolls in diamonds, with fleur de lys. The font is 3 ft. 6 ins. high, and is supported on one pillar. The bowl is 10½ ins. deep, and is 2 ft. 5 ins. across the top.

CASTLE RISING.—This is particularly interesting, as the font is almost the only piece of genuine Norman work in the church, which has been restored in that style, the west front and doorway being good examples of "restored" Norman architecture. Here is to be seen the fine Norman keep, dating from 1176, though some authorities would

assign it to an earlier date, and the font is probably of the same period. It is 3 ft. 8 ins. high, and is supported on one pillar. The bowl is 12 ins. deep, and 2 ft. 3 ins. across the top. It is ornamented with a beautiful cable-pattern border all round the top, has three grotesque faces on the *west* side, and a flowing floriated pattern on the *south* side. There is no pattern on the north or east sides, but these are considerably worn, and have been recently patched.

SOUTH WOOTTON.—The church here is in the Early English and Decorated styles, but the ancient font points to the existence of an earlier building on this spot. In the account of a visit of the Norfolk and Norwich Archæological Society here in 1898 the font is stated to belong to the early part of the twelfth century, and this is most probably correct, for at that time the township, like Rising and others, formed part of the vast estates of the family of de Albini. The bowl is square, with grotesque heads at each corner, and in the centre of each side a curious roughly-carved ornament, consisting of an oblong with a horseshoe below, enclosed in three lines. It rests on eight columns, with a large central one for the drain; all the columns have moulded bases. set upon a square stone, the whole standing on a circular step. The columns have cushion caps. The font is 3 ft. 3 ins. high. The bowl is 12 ins. deep, and is 2 ft. 4 ins. across the top.

SHERNBORNE.—This church has recently been restored by the King, who is the patron. The font is richly ornamented, and is one of those of which it has been stated that "the carving has the characteristics of Saxon work." It is, however, though rudely executed, of pure Norman workmanship. A fine cable moulding runs round the top; a pillar, ornamented, and with hatchments on each side of it, stands at each corner; interlacing

2.



CASTLE RISING

(South Side).

3.



SOUTH WOOTTON

**SHERNBORNE**

(South and East Sides).

cable ornament of varied designs occupies the top centre of the north, east, and west sides, while a grotesque head takes up the space below. The bowl rests on four pillars with cushion caps, and with rich cable moulding above. The font stands 3 ft. high. The bowl is 12 ins. deep, and 1 ft. 11 ins. across the top.

BAGTHORPE.—This font is square. Three sides of it are rough and unhewn. On the remaining side it is ornamented with a circle and interlacing cable work. It is unmistakably Norman, and stands on a modern pediment. The bowl is 12½ ins. deep, and 31 ins. by 30 ins. across the top.

GREAT SNORING.—This font is also certainly Norman, but is quite plain. The bowl stands on four corner pillars, with rude caps, and a large central one containing the drain. It is 10½ ins. deep, and 2 ft. 11½ ins. by 12 ins. across the top, and the font stands 4 ft. 7½ ins. high.

TOFTREES.—This font must be taken in connection with that of Shernborne, with which it is closely connected, and is most interesting from the point of view of the origins and development of art. It has been well described (as has also Shernborne) in a Paper in the *Reliquary* for April, 1902, to which I would refer the reader. From this Paper I take the following extracts:—
“The general design of the fonts at both these places (Shernborne and Toftrees) is the same. The bowl is round inside and square outside, with a short fat column at each of the four corners. The bowl of this font is supported by five small columns with cushion caps (one in the centre and one at each angle)” —as at Sculthorpe.¹
“The decorative motives employed by the designer of both the fonts are the same, and include grotesque semi-animal, semi-human heads, interlaced work and foliage.”

¹ This writer mistakenly says that the font at Sculthorpe has “only four” columns (“the central one being omitted.”) This is true of Shernborne, as is perhaps intended.

The grotesque heads on the font are placed at each of the four upper corners of the bowl, while at Shernborne, it will be remembered, they are placed in the middle of each face of the bowl at the bottom. The interlaced work consists of combinations of looped and knotted rings, and in place of the border of plait work and twist and ring pattern, which is found at Shernborne, the font has foliage of the usual Norman type, which is also used on the capitals of the columns, and to fill up the space forming the background of the interlaced work. The writer states that "the most remarkable peculiarity which these two fonts exhibit, as regards their architectural design, is the method of supporting this square bowl on several small pillars of equal size," and in this I agree with him. "The more usual plan is to have a large pillar in the centre with four smaller pillars clustered round it (as in the case of Hunstanton). The small columns at each corner of the bowl are also of rare occurrence, at all events in other parts of England.

"The sculpture is extremely rich, and the symmetrical devices, composed of interlaced rings, are introduced with very good decorative effect. The device on the north side of the font, as on that at Shernborne, is composed of two square rings, one having four Stafford knots at the corners, and the other four plain loops. It is difficult to say whether these devices, composed of interlaced rings, were intended to be merely decorative, or whether they had some symbolical meaning. At all events they are to be found elsewhere in Norman sculpture—on the walrus ivory chessmen from the Island of Lewis (now in the British Museum), on Staffordshire clay almanacs, on medieval floor tiles, and survived in use as notarial signs in the seventeenth century."

I would draw special attention to this last paragraph, in view of what I shall have to say later on.

**TOFTREES***(North Side).*

**TOFTREES**

(West and South Sides).



TOFTREES

(West Side).

9.



SCULTHORPE

(North Side).

10.



SCULTHORPE

(West and South Sides)

The walrus ivory chessmen are figured in Traill's *Social England*, vol. i., with the following note:—"They are probably of Icelandic make, but the kite-shaped shield is both Norse and Norman, and the ornamentation of the backs of the seats strongly resembles Norman decorative work."

The ornamentation on this font has been called by some "Anglo-Celtic," and that there is justification for this I shall endeavour to show when I come to discuss the origins of this beautiful art. The term might with equal justice be applied to all such elaborately-ornamented designs, although the work is characteristically and undoubtedly Norman.

SCULTHORPE.—The font at Sculthorpe forms the connecting link between our two sub-groups, for whereas the eight preceding fonts have been characterized by geometrical ornamentation of varied designs and grotesque figures, and the two remaining ones are occupied almost wholly with human figures, here there is a combination of both. The bowl is square and stands on four corner columns, and a central one of the same size, with cushion caps; there is a small attached pillar at each corner with well-marked base and abacus. Cable moulding runs round the top. On the north, south, and west sides there is an elaborate geometrical ornamentation of interlacing rings and cable work, in richly varied design. On the east side is represented the adoration of the Magi, and on it are displayed the figures of St. Joseph, the Blessed Virgin with the Infant Saviour in her arms, and the three Kings of the East, kneeling and presenting their offerings. The figures are placed in five panels, composed of intersecting round arches, divided by columns, and are bold and life-like, though rude in execution, and much worn by time. The font stands 3 ft. 6 ins. high. The bowl is 13½ ins. deep, and 2 ft. 3 ins. across the top.

BURNHAM DEEPPDALE AND FINCHAM.—The history of these two fonts is sufficiently connected to admit of their being noticed together. In the first place, the Rev. Samuel Pegge, F.S.A. (*Archæologia*, vol. x., pp. 177—185), says of the Deepdale font, that, "as a curious and singular ancient laver" it is "only paralleled by one at Fincham." It is scarcely less "curious and singular" that it should have been found here (Fincham) occupying the mean and profane position of a common cistern in the rectory garden. How this was will presently appear. (1) "The Deepdale font," he says, "is undoubtedly of Saxon origin. Its most remarkable feature, in which it appears to be unique, is that its historical illustrations are not from Scripture, but from the agricultural and domestic life of our Saxon forefathers. It is carved out of a block of Caen (Barnack) stone; is 2 ft. 5 ins. square." "The embellishments on three of its sides," continues Mr. Pegge "(the fourth being placed against a pillar [wall more probably] never had any decoration, but only foliage), were till lately (1790), totally encrusted by frequent whitewashings; but the present worthy and sagacious rector, Mr. Crowe, being a gentleman of inquisitive disposition, gave himself the trouble of denuding the whole, so that it is entirely owing to him that this truly venerable monument has regained its pristine appearance." He then proceeds to give Mr. Crowe's description of these embellishments, which he call "antique portraitures," adding his own comments and corrections. Dr. Sayers, "physician and antiquarian (*sic*), of Norwich," also published (in 1808) some account of this font in his *Disquisitions*, p. 257. He says: "The employments of most of the figures introduced may be detected with sufficient certainty, and I cannot hesitate to believe that it is the work of a Saxon artist. There are several similar figures on some

11.



SCULTHORPE

(South Side).

12.



BURNHAM DEEPDALE

(North Side)

circular stones in the pavement of the chapel of the Holy Trinity in Canterbury Cathedral, and also in the porch of St. Margaret's Church, York." He then gives his opinion also of the several occupations of the figures in the twelve respective divisions.

"It is very extraordinary," continues Mr. Pegge, "that none of these gentlemen, particularly Mr. Crowe, who himself removed the whitewash incrustations, nor any other person since, until now, should have discovered that *the names of at least six months* of the year are actually inscribed upon the font, in their respective compartments, in fair old Roman capitals, about an inch in height—some of them written upwards and others downwards, and the rest altogether omitted for want of space, the figures themselves occupying the whole field, if I may so speak. They had been overlooked in the rough and jagged surface of the stone, and somewhat injured probably by the tools used in the cleaning. I quickly deciphered the months of January, February, and March. There is not a letter for April or May, but June, July, and August are distinctly indicated; and the last four months are also left without any text to assist the observer."

I will now proceed to describe these emblematical subjects in order, adopting the opinions of the above-mentioned authors, when they are not rendered untenable by more recent observation and discovery.

The names of the months expressed in capitals are copied from the font itself:—

1. JANUARIUS.—A figure, seated in a chair, with a drinking horn in his hand.²

² "The festive board of Christmas and *New Year* was called by the Saxons *Jöl* or *Yule*, and is marked in the Runic calendar by a *horn erect*, and filled with *ale*, which is *öl*."—From *The Ormulum*, a Saxon MS., lately published by the Rev. R. M. White, Rector of Slimbridge, Gloucestershire.

2. (F)EBRUARIUS.—A figure, also seated, with his foot upon a hearth stone, warming himself. "Sitting at the door of his house" (Dr. Sayers), is not likely for February.

3. MARTIUS.—A husbandman digging with a spade.

4. [Aprilis].—A woodman with a pruning hook or hedging bill in his right hand, and a branch of a tree in his left.

5. [Maius].—A figure with long hair, bearing a banner, indicating a procession or perambulation, as customary in this month. In *Archæologia* it is called "a female figure"; but long hair was worn by the men, if free and independent.³

6. JUNIUS.—A husbandman with a weeding tool. Not a plough.

7. JULIUS.—A husbandman mowing.

8. AU.....—A similar figure binding up a sheaf.

9. [Septembris].—A husbandman threshing corn.

10. [Octobris].—A figure grinding with the *Quern-stones*.⁴ "Not (as in *Archæologia*) a vintager 'pouring wine into a cask from a bladder, through a funnel, &c.' The drawing there is not faithful."⁵

11. [Novembris].—A man slaughtering a pig. Suggesting ham and bacon for the winter.⁶

12. [Decembris].—A merry-making at Christmas. Only two legs under the table, which Mr. Crowe thinks belong to the company, but Mr. Pegge, to the table!

³ See *The Saxon Home*, by Mr. Thrupp.

⁴ This was first suggested by Mr. Blyth of Sussex Farm; and a glance will suffice to perceive that the two stones fit into each other, and that there is not the slightest resemblance to *casks, bladders, or funnels*.

MS. notes by the Rev. E. K. Kerlake, the present Rector of the parish:—

⁵ Mr. Crowe's view is, I think, correct. Mr. Blyth having been misled by a part of the font which has been "restored."

⁶ Or, bringing home a log of wood, the pig's ears and the knife being done in *cement* by the "restoring" mason. It has since appeared that the pig is genuine, and not cemented!

13.



BURNHAM DEEPALE
(East Side).

14.



BURNHAM DEEPALE
(South Side).

15.



BURNHAM DEEPDALE

(West Side).

The *frieze* round the top of the font is ornamented with foliage and lions; and, further, there are rusty traces of hinges and fastenings for a lid, which was locked down for fear of sorcery. "Fontes baptismales sub serâ clausi teneantur propter sortilegia."

"This venerable relic," says Dr. Sayers, "was judiciously entrusted (!) to my highly-esteemed friend, Rev. R. Forby, of Fincham. That gentleman, who well knows how to appreciate the 'res antiquæ laudis et artis,' has carefully preserved it in his garden, and has graced it with the following inscription:—

Ne pereat indignum perire,
 Ne quo turpi contaminetur usu,
 Hoc baptisterium,
 Artis Anglo-Saxonicæ opus,
 A studiosis novitatis
 Loco proprio deturbatum,
 Hic positum A.D. MDCCCVII,
 Id saltem antiqui juris obtinet
 Ut non nisi celestem aquam capiat."

In the year 1842 the Rector of Deepdale, with the zealous aid of his Churchwardens, succeeded in recovering their font, after an abstraction and detention at Fincham for thirty-five years; and this "venerable relic," "*a studiosis novitatis deturbatum*" rursus "*in loco proprio*" positum est!

The following interesting Anglo-Saxon calendar is contained in the Cotton MS. (Julius, A 6), British Museum, and dates from the eleventh century:—

January: Ploughing and sowing.	July: Hay-making.
February: Pruning.	August: Harvesting.
March: Field work.	September: Boar-hunting.
April: Feasting.	October: Hawking.
May: Tending sheep.	November: Bonfire.
June: Wood-cutting.	December: Threshing, win- nowing, and storing grain.

This calendar is drawn and described in Trail's *Social England* (illustrated edition) vol. i., pp. 179—181.

In connection with this font at Burnham Deepdale I have transcribed in Appendix A. the Rev. A. D. Hill's interesting account of some ancient carved stones in Calverton Church, Notts, from the *Archæological Journal*, in order to bring them under one view; and in Appendix B. I have added some further notes made by the Rev. E. K. Kerslake, Rector of the parish.

(2) FINCHAM.—The ancient font in St. Martin's Church belonged originally to St. Michael's. It was brought here on the destruction of that church in 1744. It has been called a parallel to that at Deepdale. It is perhaps not quite so old, and differs from it chiefly in having the subjects of its bas-reliefs taken from Scripture history. Blomefield's description of it (transferred to *Archæologia*, vol. x., p. 190) is very poor and incorrect, but it was then under whitewash and daub.⁷ The font stands on five slender modern pillars. It is 2 ft. 7 ins. square. Its four sides, externally bordered with a cross-moulding, consist each of three compartments under Saxon circular arches, exhibiting a series of sacred historical subjects. On the *north* side are figures of Adam and Eve, rude enough, with the tree of knowledge between them, representing the fall. On the *east* are the Magi, each bearing an offering in his right hand. On the *south*, the first portion contains a manger, with an infant beneath two heads of cattle, and a star over them, shewing the birth of Christ at Bethlehem. The other two portions of this side contain figures of the Virgin and Joseph. On the *west* is first John the Baptist, pointing to our Saviour in the next division,

⁷ The "dauber's bill," in 1766, was 12s., *old Parish Book*. British Museum, Additional MSS., 23,030 (Dawson Turner) contains also an account of it.

16.



FINCHAM

(South and East Sides).

17.



FINCHAM

(West Side).

coming up out of a pool within stone work, the dove descending upon him. The last of all is the figure of a Bishop with a crozier.⁸

II.

Our survey of this remarkable group of fonts being now complete, the remainder of this Paper may be devoted to the endeavour to answer the question: Whence did the Norman artists derive their beautiful patterns, and whence came the grotesque animal and human heads? The question of the human figures stands on a different footing altogether, and may be very briefly dismissed. The answer to our question, though it may cause us to traverse comparatively familiar ground, yet leads us into the subject of the origins of art, and the relations of the peoples of Western Europe to each other and to the East during the historic period from the Mycenean Age downwards.⁹ The Normans were not an isolated people; they had entered France, bringing with them their Scandinavian proclivities, and when they came to England, they came to a people with an elaborate art of their own—chiefly

⁸ See *Historical Notices and Records of the Village and Parish of Fincham, in the County of Norfolk*, by the Rev. William Blyth, M.A., Rector, 1863.

⁹ It would take us too far to go into the subject of *pre-historic* art, for which we would refer our readers to Dr. Hoernes' monumental work (*Urgeschichte der bildenden Kunst in Europa*), and to Dr. Montelius' *Die Älteren Kulturperioden in Orient und in Europa*; but it may be remarked in passing that ornamentation consisting of circles, with or without central dots or cups (cup and ring markings) and spirals, is already found in the Neolithic Age, in all parts of the world, and has been practised by every race in that stage of culture at whatever period—whether it be on rocks or dolmens or sacred stones in Scotland, or Brittany, or Africa, or the Islands of the Pacific, or Australia—while the spiral became the characteristic ornament of the Bronze Age, appearing on the great stones at New Grange in Ireland, combined with the fern leaf pattern, and with

displayed in the ornamenting of manuscripts, and itself derived from the Celtic art of Ireland, which in its turn was derived from a combination of the Byzantine Art of the later Christianized Empire with the *motifs* of their own late-Celtic art of Pagan times.

The patterns that can be derived from line and circle and spiral artfully combined are after all limited in number, and the exercise of human ingenuity, and the progress of art, is shown in the ever-varying details of their combination and arrangement.

Those who have followed the wonderful discoveries of Dr. Schliemann at Troy, Mycenæ, and Tiryns, and of Dr. A. Evans in Crete, will remember the variety of patterns which were found in the ornamentation of the walls of the palaces at Mycenæ and Tiryns, and of the Minoan palace at Knossos; while the elaborate ceiling at the latter palace, composed of an endless series of spirals, in its stately beauty seems almost, at that early date and, till lately, mythic period, to have reached a perfection unsurpassable by any future age (Schliemann, *Tiryns*, pp. 106, 110—112, 296—302, plates v.—xi., and *Mycenæ*, pp. 82, 99, *et passim*, plates viii., xv., xxi.; cf., *Troja*, p. 216; and *Journal of the Royal Institute of British Architects*, vol. x., third series, No. 4, 1902).

"On Knossian walls and ceilings," says Mr. D. C. Hogarth, "there was much decoration of a purely geometrical character, wherein spiral motives attained great perfection. High up on the south wall is hung the finest of these wall-

zig-zags, lozenges, and the chevron ornament. This latter, as another characteristic of Bronze Age art, has been recently fully discussed, particularly as it appears, in every variety of detail, on the pottery of that age, by Mr. Romilly Allen in *Archæologia Cambrensis*, 1902, part ii., and nothing can be added to what is there said. The spiral ornament re-appears on the metal work of the late-Celtic Age, and so passes to the Christian Celtic art of Ireland, appearing in highest perfection in the MSS. mentioned later on.

patterns—one that would be most welcome in a stately modern room. It seems that very many centuries ago our islands indirectly derived their first knowledge of spiral decoration from its use in the Aegean. For it has been shown how Aegean art motives passed up to Northern Europe by the great Baltic trade route which the Southern taste for amber had called into being. From Scandinavia and Denmark they reached Ireland, and from Ireland England, to meet there similar traditions carried by Western Celts along other routes from the same original source. The spirals, therefore, on the Saxon font at Deerhurst, near Tewkesbury, are descended in lineal succession from spirals on the wall of Knossos.”—(From an article on “The Cretan Exhibition,” in the *Cornhill Magazine*, March, 1903, pp. 327, 328). Dr. Schliemann, when he wrote *Tiryns*, derived the spiral from Phœnicia as its place of origin; later research, as above, shows that it was generally diffused in the Bronze Age.

The classic art of Greece and Rome followed a different line, though designs in which the cable pattern is to be seen, with borders of intersecting lines, known as the guilloche pattern, abound in the mosaic pavements of Roman buildings.¹ (Morgan's *Romano-British Mosaic Pavements*).

¹ Professor Baldwin Brown, author of *The Arts in Early England*, draws my attention to the fact, that in his recent book on “Celtic Art” in the series of “The Antiquary's Books” Mr. Romilly Allen is inclined to derive the interlaced cable pattern in Norman ornament and in the Christianized art of Ireland from the guilloche pattern as found in Roman mosaics. On looking up the book I find, on p. 142, the following remarks:—“Any plaited fabric might have suggested the idea of interlaced work to the Celtic designer, but the fact remains that the plait was not used by him for purposes of decoration until after the introduction of Christianity into this country, indicating that it must have come in with the new religion from some external source; for if it had not done so, there is no reason why it should not be found on the metal work of the

But the *motifs* of Mycenaean art reappear in the art of the late-Celtic Age, and are to be found on the metal ornaments of Halstatt, and the gold torques, breastplates, *myns*, and other ornaments discovered in Wales and Ireland, and other Celtic localities. These reached their highest development in the early Christian art of Ireland, and may be seen on the crosses of Kells and Monasterboice, and Cong; the splendid chalice of Ardagh; the brooches of Ardagh and Tara; and, among manuscripts, in the books of Armagh and Kells. The principal characteristic of these is the returning spiral, which reminds us of the Minoan palace in Crete, and is also found on the Saxon font at Deerhurst and elsewhere.²

This art crossed the sea, and met, in England, another wave of similar designs, of Scandinavian origin, which are to be seen on the runic crosses of Cumberland and Iona, and on the Saxon cross of Acca, from Hexham (now in the Durham Museum), in combination with all kinds of grotesque monsters—a feature which is peculiarly Scandinavian.³ It is also to be seen in the manuscript

Pagan period in combination with the divergent spiral." And he continues:—"The earliest copies of the Gospel brought into Great Britain by the first Christian missionaries were no doubt of Eastern origin, and similar to the Greek codices of the fourth and fifth centuries, some of which are still in existence." Also, on p. 371, Mr. Romilly Allen says: "'Late-Celtic' ornament appears to be a local development of Italo-Greek foliaceous scroll work, resulting from the Gaulish tribes coming into contact with classical civilization during the two or three centuries preceding the Christian Era." There is nothing here about the "guilloche"; and I am persuaded that both this and all interlaced work comes down from pre-historic times, and is derived as much from Scandinavia as from early Mediterranean art.

² See *Early Christian Art in Ireland* (Margaret Stokes), part ii., new series, cap. i.—Sculpture.

³ The interlacing cable pattern is also Scandinavian, as may be seen on the beautiful "Thor's Hammer" ornament in silver, figured in *Civilisation of Sweden in Heathen Times* (Montelius), p. 202. On the cross at Gosforth, in Cumberland, appear stories from the Edda, and this so-called

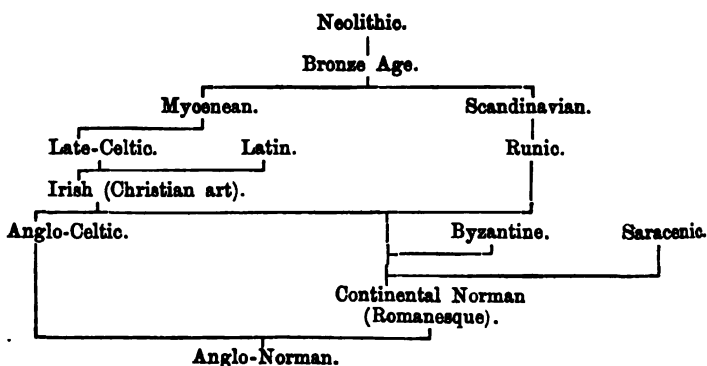
of the Lindisfarne Gospels. This art is sometimes called Anglo-Saxon; but this is a misnomer, and it should be more correctly denominated Anglo-Celtic, a term which has the advantage of denoting its origin. It was this art—already beginning to decay—which the Normans found in England, and which they conjoined to the designs familiar to them through their ancestral connection with Scandinavia, and their associations with the rapidly developing Romanesque art of the Continent. An example of native Norman work is to be seen in a font now in the Museum at Caen, with which may be compared the mermaid font at St. Peter's, Cambridge, and another at Northampton.

Their associations with the East, for they were a roving race, and, from the seat of their kingdom in Sicily, came into close contact with the Mohammedan powers which had overrun Northern Africa and Spain, and were fast establishing themselves amid the crumbling fragments of the Byzantine Empire, brought them into

"Viking" art is distinguished by an absence of the classical scroll work, by peculiar forms of interlacing, and by the characteristic dragon monsters. These also appear on the font at Bridekirk (Barnard's *Companion to English History*, p. 331). The influence of the Italian missionaries in Ireland and Anglo-Saxon England is seen in the bands of conventional foliage on the crosses and MSS. of this period, and these reappear in Norman work, and are found on our fonts—Sherborne, Toftrees, Sculthorpe, &c. The characteristics of that work are interlaced patterns and bands of conventional foliage, and these, combined with representations of the human figure and simple scenes in relief, are precisely the features of the English crosses. The earliest is that at Bewcastle, Cumberland, before 670. The interlacing vine scrolls on Acca's cross at Durham are designed with even greater decorative skill than are the earlier examples, and prove that the school which Wilfrith's Italian sculptors founded at Hexham rivalled and even surpassed its masters (*Op. cit.*, pp. 330, 331). A very interesting specimen of late Anglo-Saxon art, showing the derivation from Italy, is to be seen in the South Kensington Museum, in the shape of an ivory carving representing the Adoration of the Magi (*Op. cit.*, p. 334; cf., *Christian Art and Archaeology*, Lowrie, pp. 279—288).

connection both with Saracenic and Byzantine art. Mr. Freeman noted "the Saracenic grace of the Galilee at Durham," and the *motifs* of many Norman designs are purely Byzantine, acquired direct, and not through the medium of the Christianized Celtic art of Ireland.

So then, we have all these various streams converging to make up the Norman art of England, and a genealogical table may be composed showing the descent and collateral influences something after the following fashion, which, however, must only be considered as an approximation to, and not absolute, truth:—



The study of this remarkable group of Norman fonts shows that in the variety of ornamental designs, which they display, they bear the unmistakable evidence of their origin, and they are, therefore, not only interesting in themselves, but still more so because upon them may be read the history of the progress and development of the art of linear ornamentation; while the animal figures and grotesque monsters, which may be seen in greater abundance upon those Norman tympana which have been so fully described by Mr. C. E. Keyser in his recent book on the subject, and by Dr. Brushfield in the *Journal of the British Archæological Association*, mark

the strong strain of Scandinavian feeling, which remained a potent influence on Norman artists even after so many years of contact with the Christian civilization of the Continent.

The question remains as to the fonts at Burnham Deepdale and Fincham. Are these Saxon, or are they to be written down Norman, like the rest? As we have seen, the figures at Burnham Deepdale bear a strong resemblance to those which represent the months of the year in the Anglo-Saxon calendar contained in the Cotton MS. (Julius A 6) and others. But at the same time there are marked differences. No doubt the figures on the Burnham font represent the occupations of the Saxon year, but a comparison of them with those on the Sculthorpe font (where the figures are combined with geometrical ornamentation), and with those at Fincham, together with those curious and interesting relics, which Mr. Hill has described, in the church at Calverton, Notts, and which he assigns to a Norman date, lead us to the conclusion that Dr. Pegge was right when he declared that the Burnham font was post-Conquest.⁴ For many years after the Conquest work

⁴ Bloxam long ago noted the Byzantine affinities of the Norman style, though more particularly in respect of the figure sculpture. What he says may also, however, be applied to many details of the ornamentation, as may be seen by comparing that on the fonts, *e.g.*, at Toftrees and Sculthorpe with that illustrated from the Church of Montmajour, in a French work on *L'Art Byzantine* (Bayet, p. 313).

Notwithstanding a certain rude and conventional style, both in design and execution, more or less prevalent in all Norman sculpture, a gradual progression in art may be traced, and the later designs generally evince a better knowledge of composition and execution than those of a more ancient date, and some evidently belong in style to the Byzantine School of Sculpture of that period. Among illustrations are mentioned the tympanum of Barton Segrave Church, Northants; the font of Darenth Church, Kent, which, under a series of eight semi-circular arches, contains figures very rudely executed, representing in one compartment

of this kind would of a surety be performed by Saxon masons, and the rudeness of the figures on the Fincham and Burnham fonts would point to this being so in their case; but, as regards the period of their execution, they are all to be accounted as being correctly assigned to the group of Norman fonts which we have had under our consideration in this Paper, and the influence of Scandinavian and Byzantine, and even pre-historic, art may be clearly traced upon them.

NOTE.—The illustrations in this paper are all from photographs by E. M. Beloe, Esq., jun., of King's Lynn. Nos. 4 to 8 are reproduced from electrotypes of blocks made for *The Reliquary*, and Nos. 1, 9, 10, and 15, are reproduced from blocks lent by the Viking Club.

To Mr. Beloe my heartiest thanks are due for his courtesy in supplying the photographs, in which I am confident my readers will concur; as also to the Editor of *The Reliquary* and to the Viking Club.

baptism by total immersion; in another, David playing the harp; in a third, a sagittary regardant, shooting with a bow and arrow; in a fourth, a gryphon segeant; in a fifth, a lion rampant; and three other curious designs. The tympana at Quennington and Hognaston are also mentioned; while of the font at Coleshill Church, Warwickshire, Mr. Bloxam says: "The sculptures round this font, representing our Saviour on the rood, with the Blessed Virgin and St. John in one compartment, and the four Evangelists in their human form in others, remind us of the Byzantine School, to which they closely approximate." The fonts at Burnham Deepdale and Fincham, and more particularly Sculthorpe, might also have been adduced as showing, especially the latter, distinct traces of the influence of the same style, both in the figure sculpture and the ornamentation.—See Bloxam, *Gothic Ecclesiastical Architecture*, i., pp. 128—130. For further discussion of this subject see a Paper by the author, entitled "Scandinavian *Motifs* in Anglo-Saxon and Norman Ornamentation," published in the Saga book of the Viking Club, 1904.

APPENDIX A.

Some Ancient Carved Stones in Calberton
Church, Dotts.

Extracted from a Paper in *The Archaeological Journal*, vol. lviii., p. 459,
by the Rev. A. D. Hill.

The church was rebuilt in the thirteenth or fourteenth century out of old material.

In the chancel walls and lower courses of the nave the worked surface of Norman stones is to be seen, and a number of stones with incised patterns of the older work have been re-used in various places.

Of these re-used stones the most interesting are to be found high up in the third stage of the tower, embedded as a horizontal course in the inner face of the west wall, and bearing representations of the months of the year.

Despised by the rebuilders, one at least of the masons at work upon the church felt a tender regard for these old carved stones, for he has built into his work, where few would see, and none would injure them, eight of the pictured representations, which perhaps had served to instruct his dull wit and inspire his strong right hand in the old church of his boyhood. Seven of these stones are *voussoir* shaped, and must have formed part of a band of ornament nine inches wide on the architrave of an arch with a radius of about five feet to their outer edge. The eighth stone has parallel sides, and may have

formed part of a vertical continuation of the same band down the jambs of the arch. A ninth stone, also rectangular, is to be seen near the ground in the outer north side of the tower. Each panel has its own border and a semi-circular arch of the above dimensions would give room for the twelve months with interspaces which may have borne the signs of the zodiac, as in the Norman porch of St. Margaret's York, in which, I may add, there is evidence of a thirteenth month, according to the Saxon calendar in common use at that period.

Similar representations are to be found upon three sides of a stone font at Burnham Deepdale, in Norfolk, *Archæologia*, vol. x. (1792); at St. Evroult, Montfort; and also upon a leaden font at Brookland, Kent, described in *Archæological Journal*, vol. vi. (1849); and again beautifully illustrated in an article on leaden fonts by Dr. Fryer in vol. lvii. (1900). The whole subject of medieval representations of the months and seasons has been exhaustively treated by Mr. Jas. Fowler in *Archæologia*, vol. xlv.

The Calverton stones afford but an incomplete series of the months, but the resemblance to the smaller figures on the fonts is so remarkable that there can be little doubt that they are of the same period, and may probably be referred to some common origin, such as the Anglo-Saxon calendars. The resemblance enables us to identify the subjects before us:—

1. January is represented by a man seated at a trestle table, which groans beneath the good cheer of a boar's head and a goose on flat round dishes, and a flagon, curiously inadequate to replenish the enormous drinking horn which the feaster holds in his right hand. His left arm rests on the table, and the hand holds a knife. His hawk, which I take to be an indication of rank, stands on the edge of the table.

2. February, chill and raw, is humorously illustrated by a man in a hooded cloak and sleeved tunic, seated on a low chair with scroll back and arms, and stretching out his left hand and heavily-booted feet to the warmth of a crackling fire, kindled out-of-doors beneath a tree, evidently an evergreen. His favourite bird is also enjoying the blaze, regardless of the danger to his feathers.

3. Here is a man engaged in pruning a tree or vine with a large knife. At Brookland this subject is allotted to March, and at Burnham to April. In these agricultural subjects we no doubt see the Saxon labourers of the country at work.

4. This is a man holding in both hands an implement, which may be a hoe or a crook stick, which he seems to be using among growing crops. At first this was supposed to represent ploughing, but on cleaning away some mortar, the upright portion appeared to represent a plant. In the Burnham figure for June, we have a man engaged in weeding with two sticks—the one in the left hand having a crook—an operation which is seen again, among thistles, in fifteenth-century stained glass in the Mayor's parlour at Leicester.

5. August is represented by a man, stripped to the waist, reaping corn with a sickle. A neatly-banded sheaf stands upright behind him. We may notice the broad-brimmed hat, similar to those worn in the summer months of July and August by mower and reaper on the Brookland font.

6 & 7. These two stones, each containing a separate panel, seem, nevertheless, to belong to a single month (September), and represent two men threshing corn with flails.

8. This is a large rectangular stone, 9 ins. by 13 ins., which does not fit into the series of months, and which I suggest may have belonged to the vertical band on

the jamb. It is divided into two panels by a horizontal line. The upper compartment shows a knight on horse-back, holding the reins in one hand and stretching out the other with his hawk on it. A similar subject is taken for May in the Brookland series, while in the Anglo-Saxon calendar, figured in Strutt's *Manners and Customs* (vol. i., pl. x., xii.), hawking is attributed to October. The lower compartment represents a dog, the body like a greyhound, with a long tufted tail and a large head. It has a hare or rabbit in its mouth.

9. This stone, being in the outer face of the wall, is so much weather-worn that its subject is nearly indistinguishable. It may represent the Ascension.

In the church an interesting relic of the past has been preserved. It is to be seen on the capital of the north pier of the chancel arch, and was long regarded as an object of special veneration, until the kindly veil of whitewash came to preserve it, forgotten but uninjured, to the present time. The sculpture consists of a small panel, 3 ins. by 4 ins., containing a three-quarter-length figure of a bearded bishop, seated (shown by folds of drapery over knees), wearing a mitre, short and broad, and holding a pastoral staff, surmounted by a cross, in his left hand, while the right hand is raised with three fingers extended in benediction. On his left is a small naked figure, standing with crossed arms, representing a recently-baptized convert. Tradition says it is a contemporary portrait of St. Wilfrid, to whom the church is dedicated. This little effigy has thus preserved not only his memory, but a part of the stately Norman church which bore his name.

APPENDIX B.

The Burnham Deepdale Font.

The following notes are taken, verbatim, from a MS. book, in which they were entered by the Rev. E. K. Kerslake:—

“‘In attempting to remove this venerable relic from the north aisle,’ says Mr. Crowe, in 1842, ‘it unfortunately crumbled to pieces.’ A description of it may be found by the curious in the tenth volume of the *Archæologia*, in a letter transmitted to the Antiquarian Society, with remarks by Dr. Pegge and Mr. Crowe. It was read November 18th, 1790. There is another account of it in Dr. Sayers’ *Disquisitions*, p. 257 (Norwich, 1808).

“1875-6.—The Saxon font was evidently much injured in 1796. A fragment of it was found built in the doorway. It had been well repaired in 1842. The pillars on which it was placed were modern and copied from those at Burnham Norton. No trace of its old supports was found. One was discovered afterwards.”

“In the year 1842 (March).—The Saxon font, which had *not* crumbled to pieces, but was broken into two parts, and had been presented by Mr. Crowe to Mr. Forby, the Rector of Fincham, was kindly restored by Mr. Loftus, then Rector, and placed again in Burnham Deepdale Church.”

“In 1879.—The sketches of the Saxon font, at the time of its removal, taken by Mr. Crowe (1787), came

into the possession of the Rector (Rev. E. K. Kerslake), and were by him presented to the church. In February 1891, the base on which the font now stands was restored from those sketches, carefully taken by Mr. Crowe, the middle pillar having been found in the house where Mr. Crowe was residing, and restored to its old position. The fragment at the corner representing August and part of September was re-inserted and the lower part of October re-cut from the drawings. All this part of the font was lost, as appears from the tracings of drawings taken at Fincham. The plinth on which the pillars rest is copied from the figures in *Archæologia*, which differs slightly from Mr. Crowe's drawing."

"For a further account of this ancient font see *Archæologia*, vol. x., p. 177, where Rev. Mr. Pegge is of opinion that 'neither the church in which this font is found, nor the font itself, are of a date prior to the Conquest,' for reasons which are given there by that gentleman."

"The figures having beards incline Mr. Crowe to be of the opinion that the sculpture is prior to the Conquest."

"A font of Saxon sculpture in the church of Burnham Deepdale, Norfolk, representing emblematically the months in an inverted order."—H. Crowe, 1791.

In a letter to Mr. Kerslake, Mr. H. A. Evans, of Oxford, writes:—"I have been to Bodley and looked up the volume of *Archæologia*. As the reverend gentleman's letter covers six quarto pages, I have not copied it verbatim. I also found Dr. Frank Sayers' *Miscellanies* (1805), in which he remarks, with reference to Dr. Pegge's surmise that the font is later than the Conquest, that as the employments of the figures correspond exactly in most instances with the Saxon names of the months, we cannot hesitate to believe that the font is at least the work of a Saxon artist."

In the above letter Mr. Evans gives the following extracts from a letter from the Rev. Samuel Pegge to the Hon. Daines Barrington, September 25th, 1790:—

(*Archæologia*, vol. x., p. 177, &c.).—The whitewash lately removed by the Rev. Henry Crowe, Rector.

Date of font probably later than the Conquest.

Subject: The agricultural work of the twelve months, viz.—

1. Figure, seated, with drinking horn in his hand.
 2. Figure, seated, quiescent.
 3. Digging.
 4. Pruning or hedging.
 5. Female figure with a banner in her hand, and a tree in full leaf before her.
 6. Ploughing or, perhaps more probably, weeding.
 7. Mowing.
 8. Binding up a sheaf.
 9. Threshing.
 10. A vintager putting wine into a cask. He holds a skin containing liquor in his right hand, and a funnel in his left.
 11. Pig-sticking.
 12. A Christmas merry-making. The two legs probably belong to the table, and not to the company.
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APPENDIX C.

	Depth of Bowl measurement.	Depth of Bowl (outside measurement).	Diameter of Bowl at Top.	Top of Bowl.	Circumference of Bowl at Bottom.	Depth of Pattern.	Height of Font.	Pediment of Font.	Number of Pillars.	REMARKS.
Hunstanton	ins. 14	ins. 18	ins. 24	ins. —	ins. 86	ins. —	ins. 36	ins. 20	4	Plain, with zig-zag pattern.
Ingoldisthorpe	10	14½	23	29 by 29	99	13	42	—	1	Square font, made octagonal.
Castle Rising	12	14	27	34 by 34	96	14	44	—	1	Geometrical patterns and grotesques.
South Wootton	12	13	20	28 by 28	72	12	39	13	9	" " "
Sherborne	13½	18	23	50 by 45	58½	19	36½	13	4	" " "
Bagthorpe	12½	18½	25	31 by 30	sqr. 13	13	33	13½	1	Three sides plain; one ornamented.
Great Snoring	10½	12½	25	12 by 26	78	2	55	—	4	Quite plain.
Toftrees	9	18	26	50 by 40	82	19	40	10	5	Geometrical patterns and grotesques.
Sculthorpe	13½	17	22	26 by 26	63	12	35	16	5	Geometrical pattern on three sides; the other has figures.
Burnham Deepdale	14½	19	24	31 by 30	72	16	33	13½	5	Anglo-Saxon calendar, three sides; the other foliage.
Fincham	18	20	24	31 by 31	—	—	44	18	5	Figure subjects on all four sides.

The King's House at Thetford.

COMMUNICATED BY

H. F. KILLICK.

Additional note to volume xvi., p. 21.

Since writing an account of the King's House at Thetford, I have made some further efforts to trace, if possible, the devolution of the property from the Crown to the Wodehouse family, and have ascertained some facts which appear to throw considerable light on the subject. I have found in the Record Office a Royal Grant, bearing date 8th March, 1628, by which King Charles I. grants the property to Andrew Pitcarne, Esq., one of the grooms of his Majesty's bedchamber.

The grant is in State Papers (Domestic), Charles I., Warrant Books, vol. xxvi., No. 28. It bears the sign manual of King Charles, and is in Latin.

The material parts of it may be translated as follows:—

"The King to All to whom these presents shall come greeting. Know ye that We as well for and in consideration of the good, true, faithful and acceptable service heretofore done and rendered to us by our beloved servant, Andrew Pitcarne, Esq., one of the Grooms of our Bedchamber, for us our heirs and successors do give and grant to the aforesaid Andrew Pitcarne, his heirs and assigns for ever, All that Our messuage tenement

or Mansion House situate and being in Thetford in our County of Norfolk, now or late in the tenure, occupation, or custody of Dame Anne Barwick, wife of William Barwick, Knight, and of John Barwick their son, or either of them, and all and singular the orchards, appleyards, yards and gardens to the said messuage, tenement, or Mansion House adjoining or belonging, with all their appurtenances; also All and singular all manner of woods, underwoods, and trees growing and being of, in, or upon the premises, or any part thereof, and all the land, ground and soil of the same woods, underwoods and trees; also all and singular the Rents and yearly profits whatsoever reserved upon any demise or grant of the premises heretofore made. To hold the said premises to the said Andrew Pitcarne, his heirs and assigns, to the use of the said Andrew Pitcarne, his heirs and assigns for ever. To hold of us, Our heirs or successors as of our Manor of East Greenwich in our County of Kent, by fealty only, in free and common socage, and not in Chief or by Knight's service, and paying therefor yearly to us, Our heirs and successors, ten shillings of lawful money of England, to be paid yearly for ever, at the Receipt of the Exchequer at Westminster, at the Feast of St Michael the Archangel and the Annunciation of the Blessed Mary the Virgin, by equal portions."

The amount of rent to be inserted in the grant was left originally blank, but was assumed to be in pounds, the words being [] "libras," or pounds. The blank was filled up by another hand with the figure "decem" or ten, the word "libras" struck out, and the word "solidos" or shillings introduced.

At the foot of the record is the following note, which explains the alteration:—

"May it please your most Excellent Majesty. This conteineth yo^r Ma^{ty} graunt unto Andrew Pitcarne, Esq.,

one of the Grooms of your Majesty's Bedchamber, and his heirs of a House in Thetford in the County of Norfolk, with a tenure in socage. The Rent to be reserved uppon this Graunt is by speciall dire^con from the Lord Treasurer left to bee inserted by your royal Ma^{tie}. And is done by Warrant from the Lord Treasurer.

R. Heath."

Then the indorsement is "Let it be done at Westminster on the 8th day of March."—3 Car. I. (1628).

This document makes several matters clear. It entirely disproves the story told by Blomefield and accepted by Martin of the gift of the house by King James to Sir Philip Wodehouse.

It explains the existence of the rent of 10s. mentioned in the Deed of Conveyance of 5th April, 1780, to Mr. Cole, as payable to the Manor of East Greenwich, and this makes the identity of the property quite clear as that which was bought by King James from Sir William and Lady Barwick.

It also shews that the property passed from the Crown by gift, though not to the Wodehouse family. We may assume, I think, that in this house Sir Thomas Wodehouse resided in August, 1630, when Sir John Wentworth addressed there his letter to Captain Wodehouse.

Who then was Andrew Pitcarne, and can we learn anything about him which may explain a transfer of the property from him to the Wodehouse family? He is not mentioned, as far as I can discover, in the pages of history, certainly not by Mr. Gardiner, but I have been able to learn a good deal about him from frequent references to him in the State Papers, and the story they tell seems to me so interesting, not only in relation to the King's House at Thetford, but as affording an insight into the immediate surroundings of our early Stuart Sovereigns, that I venture to give it as I find it.

Queen Elizabeth died on the 24th March, 1603, and King James shortly afterwards made a stately progress from Edinburgh to London, where he arrived on the 3rd May in that year. Many of the nobility and gentry of England met him on the way, and amongst them Sir Phillip Wodehouse and his son Thomas, who, as Blomefield tells us, was knighted by King James at Sir George Seymour's house in Northamptonshire. Many of James' servants and retainers accompanied him, and we hear the name of Pitcarne as early as June, 1603, for on the 21st of that month there was a warrant for the entertainment of Patrick Pitcarne as Groom of the Chamber, and another on the 19th October, for a yearly livery to him. Then Andrew Pitcarne was Groom of the Bedchamber in 1623, for he was so described in a grant to him in that year of an annuity of £200, on the surrender of annuities of similar amount granted to William Snelling and Elizabeth his wife.

It seems probable that Andrew was younger brother or son to Patrick, and was thus introduced into his Majesty's service, and enabled to obtain his share of the good things that were going, which, as will be seen, he was quite willing to do, and capable of doing. James I. died 27th March, 1625, but Andrew seems to have been high in favour with Charles I., for on 4th May, 1625, Attorney-General Coventry was instructed to prepare a grant to Andrew Pitcarne of the place of Master of the Hawks, and on the 16th of the same month, he was further instructed to prepare six grants of pensions of £500 each to the Grooms of the Bedchamber, Andrew Pitcarne amongst them.

The grant of the pension was completed with all speed on the 25th May, 1625, and from it I should infer that Andrew had been for some time in the service of King James, as so substantial a pension was conferred upon him.

On the 27th July, 1626, he received a grant for life of the office of Master Surveyor and Keeper of his Majesty's hawks, his fee being £30 a month, and 10s. a day for hawks' meat.

He was evidently a confidential servant, for on 9th April, 1627, Mr. Secretary Conway sends a letter to Mr. Pitcarne requesting him to present it to his Majesty for signature.

On 19th February, 1628, there was a grant of denization to Andrew Pitcarne, one of the Grooms of the Bedchamber and Master Falconer. This, which naturalized him as an Englishman, was obviously with a view to the grant to him of the King's House at Thetford, which was dated the 8th March following.

There are several references to his duties as Master Falconer.

He writes on the 2nd March, 1628, to Secretary Conway asking for a pass to bring over some hawks to England; and again on the 14th April, 1630, complaining of want of meat for the king's hawks at Theobald's; and on the 12th August as to the desirability of getting some hawks from Barbary.

On the 22nd March, 1628, Sir R. Thornton writes to Mr. Pitcarne, Master of the king's hawks, stating that Coston, who dwells in his Majesty's duck house at Kennet near Newmarket, says that the late king gave him the house for life, and he will not be removed except he be torn in pieces; and the letter suggests forcible removal.

On 23rd July, 1628, there is a warrant to pay Andrew Pitcarne, Groom of the Bedchamber, £2,000 as the King's gift. He seems, therefore, to have been richly rewarded, and now we find that he was active in other directions, for he appears to have associated himself with Sir Arthur Mainwaring in various enterprises, and in 1632 there is a petition to King Charles from Henry Gibb, that Mainwaring and Pitcarne sought to entitle his

Majesty to lands in the Bishopric of Durham, bought from the late king, and to obtain a grant to themselves, and he prays that he may be allowed quietly to enjoy them.

Then on 14th March, 1632, the pair get a grant of the unpaid revenue from Recusants in the hands of the sheriffs, etc., and in 1634 they petition the king, stating that nothing was paid for coals burnt in salt pans, which may be well rated at 12*d.* the chaldron, and they pray that 12*d.* a chaldron may be granted to them for a term of years at a rent.

In 1635 we find the same pair busy in another way, for on the 16th April, at a meeting of the Commissioners for Trade (his Majesty present), Lord Collington reported on the business of powder. His Majesty told the Commissioners that Sir Arthur Mainwaring and Mr. Pitcarne will serve powder within half a year at 8*d.* per lb. Other offers appear to have been available at 7*d.* per lb., but on June 6th they laid before the Council proposals as to the manufacture of gunpowder at 8*d.* per lb., stating that they could supply 240 lasts yearly.

By grant dated 28th March, 1636, Sir A. Mainwaring and Pitcarne received in reversion the lucrative office of Clerk of the Crown in Chancery.

In the same year Pitcarne petitions the king, pointing out overcharges made on the re-sale of surplus gunpowder bought from the king's magazines, and prays for a grant to him of a monopoly of the sale of surplus powder.

Then, lastly, there is a petition on 4th October, 1637, to the king from George Kirke and Andrew Pitcarne, setting forth frauds on the revenue by goldsmiths, which they had discovered and disclosed, and requesting reward. On this there is a minute that his Majesty grants *these his ancient servants*, for their pains in discovering the frauds of goldsmiths, seven-twelfths of the profits arising to the Crown from the discovery.

There is nothing to connect Pitcarne, personally, with Thetford. He would know and probably visit it as Grand Falconer. He was a trusted and possibly a faithful servant, but seems to have formed one of the many greedy and rapacious officials who followed the Stuarts to the south. His acquisition of the king's house at Thetford cannot have been for occupation, and he probably disposed of it without delay. That Sir Thomas Wodehouse was the purchaser seems reasonable and probable, and thus the ownership of the property by his family is accounted for.

The origin of the rent-charge of 10s. being thus made clear, it may be that the small rent of 5*d.*, payable to the Manor of Thetford, was reserved on a grant of the property by the Crown at some earlier date, which is consistent with the fact that the site may have been that of the capital messuage mentioned in the inquisition on the death of John, Earl Warrenne (*Blomfield*, p. 308).

The Will
OF
JAMES Broton, Mercer, Cheapside,
London,

WILL OF SIR THOMAS BROWNE OF NORWICH.

RELATES ON THE EARLY LIFE OF SIR THOMAS BROWNE
TOGETHER WITH

THE ORATION DELIVERED BY HIM

AT THE INAUGURATION OF PEMBROKE

COLLEGE, OXFORD, 1624 ;

ALSO THE

WILL OF SIR THOMAS BROWNE, 1679.

COMMUNICATED BY

CHARLES WILLIAMS, F.R.C.S.E.

In the Name of God. Amen.

The nine and twentieth day of September, Anno Domini, one thousand, six hundred, and thirteen, in the year of the reign of our Sovereign Lord James, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith. That is to say, of England, France, and Scotland the eleventh, and of Scotland the seven and fortieth.

I. Thomas Browne, Citizen, and Mercer of London,
was strong in faith, and of perfect memory,

praise be therefore given to God, do make and declare this my last will and testament in form following:—

First, and principally, I do commit my soul unto God, hoping to be saved by the merit and bitter death and passion of my Lord and Saviour Christ Jesus, and by no other means.

My body I commit to the earth, whereof it is made, and to be buried in such decent and Christian-like manner, as unto my executors hereafter named shall be thought fit.

My will and mind is, that all such debts as I shall owe to any person or persons be well and truly satisfied within convenient time by them after my decease, and after my debts and funeral expenses discharged,

I will, and my mind is that such goods and chattels whatsoever that hath pleased God to bestow on me, shall be, according to the laudable custom of the City of London, divided into three equal and equivalent parts and portions.

One full third part whereof I give and bequeath unto Anne my loving wife, and other full third part I give and bequeath unto Thomas Browne, Anne Browne, Jane Browne, and Mary Browne, the children of me the said Thomas Browne and Anne Browne my wife; and unto such child or children as Anne my now wife is great withal, equally amongst them to be divided; and the other third or last part of all my said goods and chattels whatsoever into three parts divided, I reserve unto myself to pay such legacies and otherwise to dispose thereof as hereafter, in this my last will and testament, I have set down, nominated, and appointed the same.

I do give and bequeath unto Bridget Smithwicke, the daughter of Anne Smithwicke, widow, twenty pounds of lawful money of England, to be paid unto her at her full age of one and twenty years, or day of marriage, first and which happening; and if it shall

happen the said Bridget Smithwicke do die and depart this natural life before she shall come to her full age of one and twenty years, or be married, then I do give and bequeath the said twenty pounds unto and amongst my said children, Thomas, Anne, Jane, and Mary, and such child or children as my said wife is now big withal, equally amongst them to be divided.

Then I do give and bequeath unto my brother, William Browne, twenty pounds current English money.

Then I will and my mind is, that if it shall happen the said Thomas Browne, Anne Browne, Jane Browne, or Mary Browne, or such child or children as the said Anne, my wife, is now great withal, after such time as she shall be delivered thereof, or any of them to die, and depart this mortal life, before such part and portion, as hereby I have willed unto them, shall grow, and to be paid or otherwise, if it shall happen such child or children, as my said wife is now big withal, to be still-born, then my will and meaning is, that the part or portion of him or her so deceasing shall be equally divided unto and amongst the rest of my said children part and part alike.

The rest and residue of all and singular my goods and chattels whatsoever, I do give and bequeath amongst Anne, my said wife, and children, as well those above-named as my said wife is now great withal, equally amongst them to be divided.

And I do ordain, nominate, and appoint the said Anne, my wife, and my loving brother, Edward Browne, citizen and brewer of London, executors of this my last will and testament.

In witness thereof, I, the said Thomas Browne, to this my last will and testament have set my hand and seal, the day and year first above written.

THOMAS BROWNE.

Sealed, subscribed, pronounced, and delivered by the said Thomas Browne as his last will and testament, the day and year above written in the presence of us,

RICHARD ROCHDALE.

WILLIAM HUTTON.

Probate of the will was granted on the fourth day of December, one thousand, six hundred, and thirteen, to Anne Browne, relict of the said deceased and one of the executors named, power being reserved for Edward Browne (brother of the said deceased) the other executor.

The said testator, Thomas Browne of London, was the third son of Thomas Browne of Upton, near Chester. The latter married Elizabeth, the daughter of Henry Birkenhead of Huxley, Cheshire, and was the father of eight sons and two daughters. Of the sons, the third, Thomas, went to London and carried on the business of a mercer. He lived in the parish of St. Michael-le-Querne, Cornhill, and married Anne, the daughter of Paul Garraway of Lewes. He had one son and three daughters, as mentioned in his will, and not two sons and two daughters, as is usually stated. The son became the celebrated physician of Norwich. Of the daughters nothing whatever is known. Sir Thomas, in the voluminous correspondence published by Simon Wilkin in 1836, makes no allusion to his father, mother, or sisters—indeed, to none of his numerous relatives; but then, a large portion of Sir Thomas' correspondence still remains unpublished in the Rawlinson and Sloane collections.

The photograph represents a group of the Browne family. The father stands on the left. The mother is seated on the right. Between them are the three daughters, Anne, Jane, and Mary. The future Sir

Thomas, the youngest of the four, and apparently about three years of age, is seated on his mother's knees and is nursing a black rabbit.

The painting is in the possession of the Duke of Devonshire, at his residence, Devonshire House, Piccadilly, and his Grace has kindly permitted it to be photographed.

It is supposed to have been painted by Van Somer, a Dutch artist who came to England in 1606, and who painted for the Devonshire family. The first Countess of Devonshire was closely related to Sir Thomas Browne's father.

REMARKS ON THE EARLY LIFE OF SIR THOMAS BROWNE.

The earliest account known of the life of Sir Thomas Browne is contained in a volume entitled *Posthumous Works* of the learned Sir Thomas Browne, Knight, M.D., late of Norwich. Printed from his original manuscripts, viz., *Repertorium: or, The Antiquities of the Cathedral Church of Norwich; An Account of some Urnes, &c.* found at Brampton in Norfolk, Anno 1667; *Letters between Sir William Dugdale and Sir Thomas Browne; and Miscellanies*, which consist of "A letter to a friend upon the occasion of the death of his intimate friend," and an account of the Norwich Grammar School, which was written by John Burton, Master, and not by Sir Thomas Browne.

This ill-assorted book was published anonymously in 1712, thirty years after the death of Sir Thomas; four years after that of his son, Dr. Edward; two after that of his grandson, Dr. Thomas, in whom the male line became extinct; and one year after the great sale in



THE BROWNE FAMILY.

London of the libraries of these three individuals, which took place on January 8th, 1711.

It is supposed to have been edited by John Hase, Richmond Herald. The life of the author is very brief; it consists of twenty-three pages, five of which are devoted to a letter from John Merryweather to Sir Thomas. The editor tells us that "Browne's father, dying when he was very young, left him a plentiful fortune, his mother took her third, which was three thousand pounds, and some time after married Sir Thomas Dutton, a worthy person, who held several considerable places in the kingdom of Ireland, by which means he was left to the care of his guardians, who sent him to be educated in grammar learning to Wykeham's School, near Winchester." Then follow "Some minutes for the life of Sir Thomas Browne, by John Whitefoot, M.A., late Rector of Heigham in Norfolk," who had been dead thirteen years. We are informed by him that he "ever esteemed it a special favour of Divine Providence to have had a more particular acquaintance with this excellent person, for two-thirds of his life, than any other man that is now left alive; but that which renders me a willing debtor to his name and family, is the special obligations of favour that I had from him, above most men." Whitefoot is therefore the more to be censured for not availing himself of the opportunity he possessed of writing a complete life of this intimate friend, from whom he received such "special obligations of favour," instead of leaving only that which is contained in his miserably scanty record of fourteen pages.

The next life—also a short one—is prefixed to the sixteenth edition of the *Religio Medici*, published by J. Torbuck, London, 1736; and there it is related that Thomas "was entirely left to the care of his guardians, one of whom had the villany to defraud him of a great

part of his fortune." This assertion is repeated verbatim in the next edition of the *Religio Medici* by Torbuck, in 1738.

Then follows a more temperate account contained in the *Biographia Britannica*, 1748:—"His father left him a considerable fortune, of which he was not a little injured by one of his guardians."

In 1756 Dr. Samuel Johnson edited the second edition of the *Christian Morals*—the first having appeared in 1716—to which he prefixed a life of the author. In this he says that "his mother having taken three thousand pounds as the third part of her husband's property, left her son by consequence six thousand But it happened to him, as to many others, to be made poorer by opulence, for his mother *soon married* Sir Thomas Dutton, probably by the inducements of her fortune, and he was left to the rapacity of his guardian, deprived now of both his parents, and therefore helpless and unprotected."

Of these so-called lives, the last is certainly the most deplorable, so far as regards the treatment which the boy Browne is said to have suffered at the hands of his own mother and uncle, the two guardians—the "loving wife" and the "loving brother"—appointed by his father. Surely, they would be too closely related to the boy to be so rapacious as is stated.

Dr. Johnson's account is evidently taken from that by John Hase in the *Posthumous Works*, with unauthorized additions, which are incorrect and completely disproved by the contents of the will.

There is no statement in that document as to the amount of money the father died possessed of. Johnson says the son came into possession of two-thirds, or six thousand. He was ignorant of the fact that there were three sisters as well as the boy, among whom the father willed not "two-thirds," but only "a full third part," to

be equally divided among the four children. This would have the effect of reducing Browne's share to a very small portion.

There is also not a particle of proof in Johnson's remark that the son was, on the marriage of his mother, left "helpless and unprotected." He says she was "soon married." Hase mentions it as having occurred "some time after" the death of her husband, and this account is most likely to be the correct one, as events will prove.

Can it be supposed that a lady of Anne Browne's position would, after the death of her husband, repudiate her children and turn them out of doors "helpless and unprotected"? Is it not more probable that the widow still continued to reside with her family in the home at Cheapside, and very possibly lived there for several years, or until her second marriage rendered it necessary that she should take up her abode with her husband at Isleworth, where was situated the seat of that branch of the Dutton family, and where two daughters were born to them, Elizabeth in 1622 and Lucy in 1623? And here Sir Thomas Dutton died in 1634, after a stormy career as a captain in the wars in the Low Countries, and where, in 1610, he unfortunately killed Sir Hatton Cheke in a duel.

Sir Thomas Browne was born in the parish of St. Michael-le-Querne, Cornhill, in the City of London. The church stood at the top of Cheapside, where the Peel monument now is. The name signifies that it was situated in the corn market. It was burned down at the great fire of 1666, and never rebuilt. Browne's father, as already mentioned, was a mercer, he married Anne, daughter of Paul Garraway of Lewes. Thomas was eight years of age when his father died, in 1613. The portion of money left to the boy was, without doubt,

allowed by the executors, solicitous enough for his welfare, to accumulate during his minority, and to save expense, a scholarship was obtained for him at one of the best schools of that day—Winchester College. Here he entered August 20th, 1616, the sixth on the roll, in his eleventh year. During the greater part of his time at this school he spent his holidays with his mother and sisters at Cheapside. This is abundantly proved by the assertion he makes: that “he knew most of the plants of his country, but did not know so many as when he did but know a hundred, and had scarcely *simpled* further than Cheapside.” Is not Sir Thomas alluding to his boyhood, which must have been spent in London? He could not have *simpled* as a child, but he could do so as a schoolboy, and we know how keen and learned a botanist he became in after years.

After a residence of seven years at Winchester College, Browne’s term of scholarship expired, by reason of his having finished his eighteenth year of age. One of the laws of the College in those days was “that every scholar not founder’s kin—who may stay until he has attained his twenty-fifth year—is to leave on completing his eighteenth year, unless he be then in the roll for New College, Oxford, in which case he may stay on until he succeed to New College, or complete his nineteenth year, and no more.”

The scholarship having terminated at Winchester, leave the College he must, the more especially as it was not his intention to avail himself of a scholarship at New College, to which Winchester was then and is now allied. There was no necessity for him to do so. It was more congenial to his feelings to enter the University as a Fellow Commoner, which he did by matriculating at Broadgates Hall, some time in the year 1623, the exact date being unknown.

This course, so honourable to Sir Thomas, must have been the result of the care and wisdom of his mother and uncle, who, by increasing his patrimony, placed him in a position to be independent of eleemosynary help; he consequently had sufficient means to carry him through his University career, and enough to allow him to acquire a knowledge of his profession by studying at the various celebrated Schools of Medicine which existed on the Continent in those days, and afterwards of spending two years in that delightful valley—Shibden Dale, Yorkshire.

Mr. Edmund Gosse's remarks¹ on this point are very much to the purpose, "Thomas was well educated, and able to travel freely; if his mother abandoned him, and his guardian defrauded him of the greater part of his £1,500, it is difficult to know what were his sources of income . . . there is certainly no evidence of poverty." Even Sir Thomas himself says he "spent his patrimony in travel."

It is a matter of much regret that the unauthentic versions of Sir Thomas' early life should have been stamped with the authority of Samuel Johnson. That alone has enabled it to be copied by editors and publishers of Browne's works even to the present day.

In less than twelve months after Browne's residence at Oxford, Broadgates Hall was incorporated as Pembroke College, so named from that William Herbert, Earl of Pembroke, Chancellor of the University, to whom Shakespeare addressed 126 of his sonnets, whom Aubrey styles as "the greatest Mæcenas to learned men of any peer of his time or since," and of whom Lord Clarendon says that "he was the most universally beloved and esteemed of any man of that age." To Ben Johnson he sent twenty pounds every New Year's

¹ *Sir Thomas Browne*, by Edmund Gosse, Macmillan & Co., 1905.

Day, with which to purchase books; Inigo Jones visited Italy at his charges; Massinger was trained at Wilton House and supported by the Earl at St. Alban's Hall. A remarkable instance of his generosity deserves to be remembered. Sir Gervas Elwayes was executed for conniving at the poisoning of Sir Thomas Overbury, and the King gave the Earl all his estates, which came to £1,000 a year; these he freely bestowed on the widow and children. In 1622 the Earl of Pembroke was appointed to fill the honourable office of High Steward of the Cathedral of Norwich; this he held until his death in 1630. He was also Lord Chamberlain to Charles I., and in that capacity it was his place, on one occasion in 1629, to write to the Mayor of Norwich and complain that the twenty-four herring pies sent yearly by the City were not up to the usual standard of excellence, that the herrings were not of "the first new herrings that were taken," that his Majesty "had not the long hundred of 120," that instead of "five being put into every pie at the least, we find but four herrings in divers of them," that they were "not well baked in good and strong pastry," and that "divers of them were much broken," with other complaints, as to which they "must pray your particular answer for our better satisfaction, that we may have no cause to question it further, and so we bid you heartily farewell." On receipt of this admonition the City "promised to be more careful in the matter for the future."

On the occasion of the conversion of Broadgates Hall to Pembroke College (August 5th, 1624), Browne, as the Senior Fellow Commoner, was called upon to deliver the first of the three Latin orations. There was present on that very interesting occasion a large and distinguished company, including the Vice-Chancellor, Dr. Prideaux,

Robert, Lord Dormer, afterwards Earl of Carnarvon, and William Dormer, his brother, Sir Francis Godolphin, Sir John Smith, Dr. Daniel Featley (Archbishop Abbot's Chaplain), the Proctors, a great number of other Masters, and the Mayor, Recorder, and principal Burgesses of Abingdon.

At the termination of six years Browne's college life came to an end. He proceeded Master of Arts, June 11th, 1629. He then left his *alma mater* to seek the pleasures and experience of foreign travel, which he did to the full, but of which he has left no memorials that we know of; these may have been lost on the occasion of his shipwreck.

After his return to England, he retired to that charming spot—Shibden Dale—near Halifax, and the selection of this place was intended by him as a tranquil retreat in which to recover his health—no doubt impaired by having suffered the perils of shipwreck, and by the four years' wanderings in France, Spain, Holland, and Italy.

The vale also afforded him the rest he required to compose that piece of serene wisdom—the most eloquent of all his writings—*The Religio Medici*. The locality was never dreamt of by him as that in which to begin the practice of his profession, as so many of his admirers have thought. Had that been his intention, he would have chosen, not a remote spot on the hillside, three miles from the principal town (Halifax), but have gone into the town itself. In this valley Sir Thomas Browne remained during 1634 and 1635, and in the following year finally settled in the City of Norwich, where he practised medicine with great success for forty-six years.

THE ORATION DELIVERED BY
SIR THOMAS BROWNE AT THE INAUGURATION
OF PEMBROKE COLLEGE, OXFORD,
AUGUST 5TH, 1624.

Printed by Dr. Henry Savage, Master of Balliol, in his work
entitled *Balliofergus*, 1661.

THOMAS BROWNE, UNDERGRADUATE-STUDENT, FELLOW
COMMONER OF THE COLLEGE.

I feel, gentlemen of Broadgates (for you still retain this ancient name that is to be abolished anon), I feel, I say, that each man among you has pricked up his ears, eagerly awaiting the tenor of my speech, and, if I may thus say, itching to hear whether 'tis in disfavour or in favour of them of Pembroke that I have risen to speak. Yet what, I pray you, are these evils, as misjudging men deem them, for which you would have me with lamentations unfeigned, and, as he said, having the breath of life, make moan in high tragic vein? Lo! your hall unfixed and ownerless (for what father or founder of the house can we bring to mind?), a most noble Mæcenæ hath taken under his protection, who from a hall, will make it a college, from Broadgates, Pembroke, bestowing thereon his own name, from a hall of brick will make, if I may thus say, aye, and truly too, if one should regard the duration thereof, a college of marble, which not even envy, or only passing envy, shall look upon. Why, shall he who has come forth the founder and author of this benefaction, who has brought about this transformation, shall he be arraigned at the bar on the charge of kind conduct, be impeached for his goodwill? Shall we look askance at him for granting us that which, if we esteem it aright, is a benefaction?

What man among us is so shameless and brazen-fronted as to speak thus? Why, our rights, whatsoever they have been, we retain them all. Although what rights of them of Broadgates, what peculiar interests could we hold to be of such worth that when common advantage is in debate they should not straightway be overthrown and bow before the College of Pembroke? Nevertheless, we have all our rights the same. The same principal and master, the same house, save that it is a nobler one. He of Broadgates is one of Pembroke, and contrariwise, he of Pembroke is one of Broadgates. Trojan and Tyrian have this sole difference: that whereas hitherto I know not by what hap we have borne a title ironically given, we shall now be graced with a name that is truly glorious.

What man of Broadgates then, when he shall see this Phoenix of Pembroke uproused from the ruins of this ancient hall, which all but happeneth at this very moment, will not vaunt his own loss, and congratulate himself on so profitable a deprivation of his name? Let Pembroke now enter within our gates, aye, and within our hearts. This Broadgates of ours in thy hands, most excellent Sir, we deposit as a trust. We cannot bring ourselves to say we *leave* it in thy hands. I say we deposit it with happy omen, to take back anon in the stead of a hall a college, in the stead of a principal a master.²

² I wish to acknowledge my indebtedness to E. von B. Bensly, late Professor of Classics in the University of Adelaide, and now Professor of Latin at University College, Aberystwyth, for so kindly translating this oration.

THE WILL OF SIR THOMAS BROWNE.

Dated December 9th, 1679.

In the Name of God. Amen.

I, Thomas Browne, Knight and Dr. of Physick, of the Citty of Norwich, do make this my last will and testament.

Imprimis. I give and bequeath unto my deare wife, Dame Dorotheie Browne, all my lands, leases, and tenements, all my bonds, bills, moveables, money, plate, jewells, and all my goods whatsoever, thereby to have a provision for herself, and make liberall maintenance and portions for my deare daughters Elizabeth Browne and Frances Browne, excepting such lands and tenements as were assigned and made over unto my sonne Edward Browne upon marriage, and to bee entered upon a yeare after my decease.

Item. I appoynt and make my wife, Dame Dorotheie Browne, my sole executrix, and give her power to sell all leases, all my goods, moveables, mony, plate, jewells, bonds, and all goods valuable whatsoever, for the provision of herself and of my daughters Elizabeth and Frances Browne, and for the payment of my debts, legacies, and charitable gifts, wherewith she is fully acquainted, and will, I doubt not, performe my will therein. And if it shall please God that my wife Dame Dorotheie shall dye before mee, then I make my daughters Elizabeth and Frances my executrices, and give them the same enjoyment and power in my estate as I have before given unto my wife, Dame Dorotheie.

This is my last will and testament which I have written with my owne hand, and confirmed it with my hand and seale.³

Thomas Browne.

Witnesses :—Nicho. Bickerdike, Anthony Mingay, Aug. Briggs, Junior.

³ Sir Thomas Browne's Works, vol. i. Edited by Simon Wilkin, 1836.

Hautbois Magna.

COMMUNICATED BY

R. J. W. PURDY.

This parish probably derives its name from a ridge of high ground bordering the valley of the Bure, on the east side of the river, extending about a mile between Hautbois Parva on the north and Coltishall on the south. This ridge was formerly covered with wood, of which a few old trees, chiefly oak pollards, still survive in a plantation a few hundred yards to the north of the churchyard.

The Manor of Great Hautbois belonged at the Conquest to the Abbots of St. Benet, one of whom granted half of it soon afterwards to Herman, whose son William took the name of De Alto Bosco. His eldest son Sir Peter, about 1235, founded a hospital here to entertain the poor and pilgrims on their way to and from St. Benet's Abbey; it was dedicated to St. Mary.

This Maison Dieu was situated at the head of the ditch of Great Hautbois and was endowed with several parcels of land in the town, the deeds ordering that

the Almoner of St. Benet should be guardian thereof. Sir Peter also gave the hospital all his lands in Little Hautbois, Swanton, Barningham, Thurgarton, Thwaite, Antingham, and Shipden. Also in the Hundred of Tunsted he bargained with the Abbot to pay him £17 a year for life, for his better support in the extremity of age. He died about 1239. His son Peter was seized of the Manors of Calthorpe and Erpingham, which had passed with this manor ever since the Conquest, and settled them on Maud his mother in dower, and during her life sold them to Walter de Suffield, Bishop of Norwich, and William de Calthorpe and his heirs. He died about 1247, for Blomefield says in 1248, Samson, son of Isaac, a Jew at Norwich, impleaded Robert de Torkesey, then Abbot of St. Benet, before the justices assigned for the custody of the Jews, for a part of the lands of Peter, and Samson recovered; and then he and Isaac de Warwic, by their *starr*, released all right in this land to the Abbot and in the land of Robert de Worstede, with warrants against all Jews. His heir, Walter, was lord here *temp.* Edward I., and leaving no issue was succeeded by his sisters, Maud, Margery, and Eufresia; and they jointly with Hamon, son of Nicholas de Sibton, husband of Eufresia, released all their right to the Abbot of St. Benet, in all the estates late of John, son of Peter de Hautbois, in Great and Little Hautbois, Coltishall, Tuttington, Banningham, Calthorpe, Thurgarton, and Erpingham, and so this manor vested in the Convent; and in 1315 the Abbot was returned lord of the same.

In the Account Rolls of St. Benet's Abbey amongst the receipts are the following rents, sale of corn, pasture, sale of faggots, rent and profits of the Manor of Hobboys, £12. 0s. 10½*d.*, *temp.* Henry VII.

The other half of this Manor, held by Earl Warren of the Abbots of St. Benet, went to the Bainards. In 1312 Sir Robert Bainard built the manor-house, called Hautbois Castle, and obtained licence from the King, Edward II., to embattle it. In 1313 he added land to the manor by purchase here and in Scottow from John Peverel and Joan his wife.

The foundations of this house may still be traced inside the moat, as well as those of the porter's lodge on the south side of the castle, abutting on the causeway that led from the Maison Dieu across the marshes to the river, on the other side of which are several large stews, but these were probably the adjuncts of a house of some importance which stood near the site of the present Horstead Hall. In the third year of Edward I. the Abbess of Caen was found to have appropriated the bank of the river from the house of Nicholas de Horstede to the mill. The manor passed from the Bainards to the Willoughbys, and in 1402 William de Willoughby settled it on Sir John le Strange, Kt., and his trustees. In 1427 Sir Thomas Dacre, Kt., and Elizabeth his wife had it and settled it with Horsford in 1447. In 1487 Joan, widow of Richard Fynes, Lord Dacre, had it, and Thomas Fynes was her cousin and heir. In 1511 Thomas Fynes, Lord Dacre, died seized of them all. In 1553 Thomas Fynes, Lord Dacre, held Hautbois, by knight-service of the Earl of Arundel, and George Fynes, his son and heir, in 1570 settled it on Roger Manwood. In 1660 Samson Lennard, Esq., and Margaret his wife held it with Horsford and settled it on Sir Walter Covert, Kt. It was afterwards separated from Horsford, and passing through several families belonged to the Aides of Horstead Hall, and at the death of Thomas Aide of Horstead was sold by his only daughter

Susanna and the Rev. Chas. Tillet, her husband, to Leonard Batchiller, Esq. After becoming the property of the Suffields it finally passed to Sir E. Birkbeck, Bart., the present lord, who has kindly permitted a reproduction of the map accompanying this paper.

The causeway passed on the south side of the moat and led to a landing stage or staithe by the river, which was in the manor "*intirely*" with its rights and royalties.

The remains of an island still exist half-way between the Castle and Coltishall Bridge, on the west side of the present stream, although it is marked on a later map as lying in the middle of the river, with this description in the margin of the map:—

"There is also belonging to the Manor abovesaid a small island or piece of land environed by the river and which seems to have been separated by the lord's meadow called by the name of 'Swann Hill,' on which said hill the lord's swans doe breed and very rarely fail of an Ayre of Swanns with such of the rights and privileges as are usually annexed to manors.

"There is also belonging to the said Mann^o or at least to the two estates of Hautbois Magna and Horstead the absolute Royalty of the river with the sole property and rights of the fishery from Mayton bridge to Coltishall bridge,

"There are also divers fish ponds upon the lord's waste besides those described in this map with the letters A B C D, all which are well stocked with carp, tench, &c., by the present lord of the Mann^o."

At this time a considerable number of houses were standing by the roadside, called the Town of Hautbois Magna. The only one now remaining being named on the map:—"This tenement belongs to the lord of the Mann^o."



The dilapidated Church of the Assumption of St. Mary the Virgin is well worthy of inspection. Its walls contain fragments of materials that belonged to buildings far older than the present structure—Roman tiles, a rough block of Purbeck marble, a beautifully carved piece of Barnac stone of early English workmanship contributing their quota.

The tower and south aisle appear to have been added since the church was built. The former was pierced by a round arch, above which was a circular window, both being filled up when the present lower archway was used as the entrance. Some worked stones lying inside the tower belong to Norman days. They may have been taken from the hospital as they correspond with work of its date.

The shaft of the font of interlaced work of early Norman, or some think Saxon times, has been removed to the new church.

Here was a famous image of St. Theobald, commonly called St. Tebbald of Hautbois, to which many pilgrimages were made. In 1507 Thomas Wood of Coltishall gave a legacy to paint the new tabernacle of St. Theobald. There was also a chantry here founded and endowed by John Parham, which was granted in 1557 to Thomas Woodhouse of Waxham, Esq., who sold it next year to William Mingay of Norwich.

A question naturally occurs, whence came the Roman tiles embedded in the walls of this building? Now the great road leading from Norwich to the coast must have passed close to this place, probably skirting the Roman cemetery at Brampton about two miles higher up the stream, and certainly running through Burgh another mile, by and near the oval-moated enclosure afterwards the site of the king's house.

We know that in 33 Edward I., Simon de Hederset, steward of the Lordship of Hanworth, had the king's writ to cut down fourteen oaks by Hanworth Wood to repair the king's house at Burgh by Aylsham. Inside this enclosure, Colonel Kerrison told me, his men in digging came upon many fragments of Roman tiles, pointing to the existence of a Roman villa not far from this spot. Although no trace of such a building has been discovered in this part of our county, fragments such as those mentioned are far from uncommon and would lead us to hope that future investigation may disclose the sources from which the supplies were drawn and throw further light on that most interesting period of the Roman occupation in these parts.

Church Plate in Norfolk.

COMMUNICATED BY

REV. EDMUND C. HOPPER.

DEANERY OF EAST BROOKE.

During the year 1905 two works have appeared: a ninth edition of the well-known *Old English Plate*, published after Mr. Cripps' death by his Widow; and *English Goldsmiths and their Marks*, by Mr. C. J. Jackson, F.S.A. I have consulted both works throughout.

In this Deanery there is almost always to be found the Elizabethan Communion cup, in each case made at Norwich, except Wheatacre; also the pre-Reformation paten at Mundham; secular pieces, afterwards given for Church purposes, at Ellingham and Woodton; while the old Raveningham chalice still exists, and should be restored.

For notes on the "orb and cross" mark, see *Norfolk Archaeology*, vol. xi., p. 261.

In compiling this list, I desire to express my sincere obligations to Canon Acheson (Rural Dean), and all the Clergy for kindly allowing me to see the Plate. I have again consulted Archdeacon Nevill's notes, kindly lent by Archdeacon Pelham.

ALDEBY, S. MARY.

Chalice.—Elizabethan Cup, but not quite of the "Norwich shape." Only mark, the four hearts in cross.


Paten.—Elizabethan. Cover to chalice; on foot, I. C., I. O., 1580; probably Churchwardens' initials.

A new Chalice and Paten marked with the leopard's head, lion passant. V for 1895. Maker, I. R. "Presented by the Confraternity of the Blessed Sacrament."

Flagon.—Pewter.

BEDINGHAM, S. ANDREW.

Chalice.—Of good Mediæval design.

Marks.—The leopard's head, lion passant,  for 1847, and Queen's head. Maker, I. J. K., for John Keith. "Bedingham, A° Dni MLCCCXLVIII."

Paten.—Same marks and inscription.

Flagon.—Britannia, lion's head erased, court-hand t for 1714. "Sacrum Deo, et Ecclesiæ de Beddingham Ex dono Lucix Stone, Vidux, Anno Domini, 1714." Maker, E. A. John Eastt.

Two large pewter flagons and an old pewter bowl, perhaps once used for an alms dish.

The Rev. C. W. Lohr, for many years Vicar of Beddingham, and afterwards Rector of Alburgh, left a complete statement in the Parish books of the cost and circumstances of the recasting of the old silver into the present Chalice and Paten.

BROOME, S. MICHAEL.

Chalice.—Elizabethan, marked with the Norwich Castle and lion. Maker's mark, the orb and cross. Date letter C for 1567-8.

Paten Cover.—"Brome, Anno 1567." No marks.

Paten with Foot.—Marks.—The leopard's head, lion passant, o for 1829, head of King George IV., and W.B. Maker, probably William Bateman.

Spoon.—Not a straining spoon. No marks, and apparently not silver.

There is no flagon.

CHEDGRAVE, ALL SAINTS.

(1) *Cup.*—Small Elizabethan. No mark, but the assay scratch; + FOR THE TOUN OF IHETGRVE.

(2) *Paten Cover.*—No marks or inscription. Apparently ancient.

(3) *Cup.*—Leopard's head and lion passant. Date, g for 1822, and sovereign's head. Maker, T. B.

(4) *Flagon.*—Marks as last, but maker

R	E
E	B.

(5) *Larger Paten or Dish on Foot.*—Marked with the leopard's head crowned, and lion passant. Date, D for 1816. Maker, J. S.

On 3, 4, & 5.—“Presented by Dame Mary Beauchamp Proctor, to the Parish of Chedgrave, on Trinity Sunday, 1823.”

DITCHINGHAM, S. MARY.

Chalice.—Of good Mediæval shape. The leopard's head, lion passant, Queen's head, A for 1876. Maker, S.S., for Stephen Smith. “Calicem Salutaris accipiam et nomen Domini invocabo.” (Below) “Given to Ditchingham S. Mary by John Newling, Rector, 1821”; recast 1876.

Paten.—Same marks and inscription.

Paten.—Same marks and inscription, except date letter S for 1873.

Flagon.—Large, in a “boiled leather” case.

Marks.—The leopard's head crowned, lion passant. Date letter S for 1733. Maker, F. S. in a heart-shaped shield, for Francis Spilsbury. "The gift of James Bedingfield to Ditchingham Church 1733."

Alms Dish.—Same marks as chalice and paten (1). "Benedic Anima mea Dominum et noli oblivisci omnes retributiones ejus."

The late Rev. W. E. Scudamore, finding the old plate of poor shape, had them recast in 1876.

ELLINGHAM, S. MARY.

Cup.—Elizabethan, marked with the Norwich Castle and lion. Maker's mark, the flat fish. Date letter C for 1567-8, and the assay scratch.

Paten.—Apparently the old paten cover, rehammered. The only mark, now scarcely visible, is L. G.

Round Secular Bowl.—

Marks.—Britannia, lion's head erased. C. L. between two dots in a heart-shaped frame, the mark of Joseph Clare. Date, court-hand p for 1714.

"The gift of Roger Hall, rector of this parish, and of Jenny his wife. Easter Day, Anno Domⁿⁱ 1814."

GELDESTON, S. MICHAEL.

Cup.—Larger than usual, Elizabethan, bearing the Norwich Castle and lion. C for 1567-8. Maker's mark illegible, possibly either the Maidenhead or a horse rampant. It has a fine circular scroll band. It is of the usual Norwich shape.

Paten.—Plain without foot. No marks; four circular rings of "assay scratch" mark.

Paten.—Made similar to last. It has the leopard's head, lion passant, L for 1886, queen's head, and H. E. W., the mark of H. E. Willis. "Geldeston, 1886."

Flagon.—Marks as last, except date letter t for 1874, and maker's name in full, "Cox & Sons, Southampton Street, London." "Harvest thanksgiving, 1874. The offering of L. E. Shelford, clk., D. Gillett, Rector, and of the Parishioners."

Alms Dish.—Fine silver. "From the Cottagers of Geldeston, 1866."

Marks.—The lion passant, crown (Sheffield mark), Queen's head. Date letter Y for 1866. Makers, R M for Martin Hall & Co., Ltd. E M

GILLINGHAM, ALL SAINTS AND S. MARY.

Cup and two Patens.—Small and large; each inscribed, "Gillingham, S. Mary's and All Saints'."

Marks.—Lion's head erased, Britannia, court-hand l for 1706, and Ne, the mark of Anthony Nelme.

Flagon.—"The blood of Jesus Christ cleanseth from all sin."

Marks.—The leopard's head, lion passant, black letter small s for 1873, and A. S., maker's initials.

HADDISCOE, S. MARY.

Cup.—Elizabethan, of the usual Norwich shape, bearing the Norwich Castle and lion, the orb and cross, but not on the usual "lozenge shield," E, date letter for 1569, and the assay scratch. THIS CUPPE P'TAINE TO Y^r TOUNE OF HADSCHO MADE BY JOHN STONE AND ROBERT STONE. See Cripps, p. 104, and Jackson, p. 291.

Paten Cover.—No foot. Same marks, and assay scratch on the convex side.

Alms dish.—Brass.

Flagon.—Electro plate. "Presented to Haddiscoe Church in memory of Allington Carman, 1892."

John and Robert Stone were, I suspect, the Churchwardens who saw to the re-making of the plate in the Reformed shape. The paten might well be a pre-Reformation paten, but slightly hammered out.

Several hall marks in this Deanery seem to have had the "punch" struck twice, making the shield, and sometimes the device within it, all but illegible.

HALES, S. MARGARET.

Chalice.—Elizabethan Communion cup. No marks.

THIS CUP IS FOR THE TOWNE OF HAYLES +

Paten Cover to Cup.—Elizabethan. No marks. It is probably but little altered from its pre-Reformation form.

Alms Dish.—Plated.

Flagon.—Glass.

HARDLEY, S. MARGARET.

Chalice.—Elizabethan Communion cup, bearing the orb and cross, the Norwich Castle and lion, and C for 1567.

THE CUPPE PTENYNG TO HARDLA.

Paten Cover.—Same marks.

THE TOU
N OF HAR
DLEY, 1568.

HECKENHAM, S. GREGORY.

Cup.—Elizabethan, marked with the Norwich Castle and lion, C date letter for 1567-8, and the Maidenhead.

"FOR THE TOVNE OF HEGENHAM."

Paten; Cover to Chalice.—No marks.

Cup.—Marked with the leopard's head, lion passant, r, date letter for 1832, King William IV.'s head, and

E B E the mark of the Barnard family. "Presented **J W** to the Church of Heckingham by Kezia Heywood, Widow, 1855.

Paten.—Marked with the leopard's head crowned, lion passant, **S** for 1733. Maker's initials nearly defaced, only an **R** visible.

Plate.—Plated.

HEDENHAM, S. PETER.

Chalice.—Elizabethan. Marked with the Norwich Castle and lion, **C** for 1567-8, and the sun in splendour (not in a shield), the mark of Peter Peterson.

+ HEDNAM SAYNTE PETER, 1567.

Paten Cover.—No marks, "herringbone" ornamentation. The date is not, as usual, on the foot.

Paten on foot.—Britannia, lion's head erased, **F** for 1721. Maker, E. A., John Eastt. "Hedenham S^t Peter, 1737."

Flagon.—Leopard's head crowned, lion passant, **P** for 1750. Maker, T. W., for Thomas Whipham.

There are also a chalice and paten of modern German work, not silver, but plated and jewelled.

Rev. R. Fetzner Taylor, Rector, kindly sends the following interesting memoranda from the Parish Register:—

"April 22^d, 1751.—After I had been some years Rector of this Parish and found ye number of communicants to increase, I lamented yt ye communion table was adorned with no better vessels for ye bread and wine, than a small platter and flaggon of pewter. In ye year 1737, therefore, I went about ye parish, and among ye Gentry, Farmers and my own family, picked up enough to buy a little silver salver; and in ye year 1742, considering yt we were used in pretty large numbers to meet twice a year at ye Sacrament, without making

any collection for ye poor, or for any other purpose (it having been customary to gather Alms only at Easter), I resolved to apply myself to ye Ordinary, and accordingly obtained his leave to gather oblations from ye communicants at Christmas and Whitsuntide, and to apply ye money towards ye purchase of a Silver Flaggon; and in ye year 1751, with ye additional contributions of some of my particular friends, I bought ye Flaggon w^{ch} is now upon ye table, and God Almighty grant yt may be hallowed by his sanctifying Spirit, and continue so for ever, and yt all who at any time shall partake of it may be fulfilled with his Grace and heavenly benediction, and obtain remission of their sins, and all other benefits of ye death and passion of Jesus Christ our Lord. Amen.

W. BAKER.

The flaggon mentioned on ye other side with its case cost £15. 15s.

Contributors not of ye parish were:—

	£.	s.	d.
James Bedingfield, Esq. (patron) . . .	1	01	0
Charles Bedingfield, Gent. (deceas'd) . . .	0	10	6
W ^m Churchman, Esq. (deceas'd) . . .	0	10	6
Philip Bedingfield, Esq.	0	10	6
Miss Ann Bacon	0	10	6
M ^{rs} Symonds of Lowestoft	0	10	6
M ^r Commissary Tanner	0	10	6
D ^r Tanner of Hadleigh	0	10	6
A person not willing to be known . . .	0	02	6
Two old pewter flaggons sold for . . .	0	05	0
Oblations collected at ye Sacrament from Whitsunday, 1742, to Christ- mas, 1750	10	13	0
	<hr/>		
	£15	15	0
	<hr/>		

M^{dm},

M^r Chancellor Nash promis'd to give a guinea, w^{ch} I shall reserve towards another salver or some other piece of plate of that value. W. BAKER, Rector.

N:—D^r Nash died without thinking to give me the guinea he had promised."

KIRBY CANE, ALL SAINTS.

Cup.—Rather large.

Marks.—The leopard's head crowned, lion passant. Maker, G V, for Sir George Viner. Date letter L, for 1668.

"DEO SACRV, ET ECCL'AE SVÆ
DE KIRBY CANE NORF 1669."

Paten.—Same marks and date, but no inscription.

Flagons.—Two Glass Flagons with silver tops. Date, h for 1903. Maker, ^{F D}W, and the leopard's head and lion passant.

I think that G. V. must stand for Sir George Viner, or Vyner, on the authority of "Jackson," p. 228. The earliest mention of him is in 1658, he died in 1673. The Viner family made nearly all the regalia, including the crowns for Charles II. See Cripps, p. 42.

LANGLEY, S. MICHAEL.

Cup.—Elizabethan, bearing the Norwich Castle and lion, D for 1568-9. Maker's mark, the trefoil slipped. Inscribed W. D.

Paten Cover.—Same marks and inscription.

Cup.—Handsome silver gilt cup with designs of the Nativity and Crucifixion embossed. No marks. Probably foreign.

Paten.—Paten to match. No marks, but I H S engraved.

(1) *Plate*.—Bearing the leopard's head crowned, lion passant, N for 1728. Maker's mark, a crowned rose over T. T.

(2) *Flagon*.—Same marks and inscription as the last. On 1 and 2 is:—"S. Deo et Ecclesiæ de Langley in Cōm Norff. Ex dono Ric^d Berney Arm."

LODDON, HOLY TRINITY.

Cup.—Elizabethan. Silver, partly gilt. "THE TOWNE OF LODDON, A° 1567.

Marks.—The orb and cross, the Norwich Castle and lion, and C for 1567-8.

Paten.—"For the Town of Loddon, Norf. 1711."

Marks.—Britannia, the lion's head erased, court-hand p for 1711, and E. A., the mark of John Eastt.

Flagon.—The leopard's head crowned, the lion passant. Date, t for 1696. Maker, almost illegible, possibly R. O.

Flagon.—Large; duplicate of last, but the date is S for 1635. Maker quite illegible.

MUNDHAM, SS. ETHELDRED AND PETER.

Cup.—Elizabethan, bearing the Norwich Castle and lion, C for 1567-8. Maker's mark, a star, and the assay scratch.

Paten.—Pre-Reformation. See separate notice.

Two Dishes.—Plated.

In the volume for 1893 appeared Canon Manning's article on the thirty-three pre-Reformation patens in Norfolk, with photographs.

"*Paten*.—'26' Mundham. Silver gilt. Diameter, 5½ ins.

"*Device*.—Vernicle. Face only; of unusual design. Hair twisted and curled at the ends. Beard forked. Clouds of glory surrounding the vernicle. Cruciform nimbus. All within a narrow circle of foliated ornament. Spandrels in pairs, those opposite alike, with seeded flowers and leaves. Moulded edge to rim. No marks. Date, circa 1530."

NORTON SUBCOURSE, S. MARY.

Cup.—Marked with the leopard's head crowned, lion passant. Date letter h for 1783. Maker, I L, probably the mark of John Lambe.

Paten Cover.—Lion passant and I L only. Made on the model of an Elizabethan Paten Cover. On foot, "NORTON."

Flagon.—Marked with the leopard's head, lion passant, queen's head, c for 1858. Maker, $\begin{smallmatrix} G & R \\ E & B \end{smallmatrix}$ for Roberts and Briggs.

"Norton Subcourse D.D. R G D, Easter 1859." (The donor was Mr. Denny).

Salver.—Plated.

RAVENINGHAM, S. ANDREW.

Chalice.—Leopard's head, lion passant, King George III.'s head, P for 1810. Maker, C. P.

Paten.—Marks as before, except that the date is c for 1798. Maker, C. E.

Plate.—Date, S for 1833. Maker, W. B., i.e., Wm. Bateman; other marks as before.

Flagon.—Queen Victoria's head, \mathcal{T} for 1854. Maker, T H F
T F Other marks as before.

Brass Dish.—Fine. The design in the centre is the two spies carrying the bunch of grapes.

On the first four pieces is this inscription:—"Presented by Sir Edmund Bacon, Bart., to the parish of Raveningham." (1 & 2), July, 1830; (3), July, 1833; (4), June, 1859.

The old Raveningham chalice and cover are still in existence. They are of the ordinary Elizabethan Norwich shape, marked with the Norwich Castle and lion, C for 1567-8. Maker, the orb and cross. They are illustrated

CHURCH PLATE IN NORFOLK.

Old English Plate, p. 242 (9th edition),
description, "FOR THE TOWNE OF RANYNGHAM.
They are in private possession, and were re-sold
twenty years since. As Church property, they
be restored.

SKETHING, S. MARGARET.

Cup.—Elizabethan, with the Norwich Castle and lion,
the star as maker's mark, and C, date letter for 1567-8.

FOR THE TOVN OF SETHEN, 1568. +

Paten Cover.—Same marks.

Flagon.—Marked Ne, for Anthony Nelme.

STOCKTON, S. MICHAEL & ALL ANGELS.

Cup.—Elizabethan. Marked with the Norwich Castle
and lion. Maker's mark, the trefoil slipped, and C, date
letter for 1567-8.

"STOTON, 1567."

The "five" on the date looks so much like a "three," that
this cup has often been thought to be older, but the
date letter, shape, and ornamentation, are conclusive for
1567.

Paten.—"Norwich Castle and lion, crowned rose, d for
1691. Maker, L.G. "Stockton, 1694."

There is a paten by this maker, undated, at Ellingham.

Flagon.—Leopard's head, lion passant, queen's head, t
for 1874. Makers, Cox & Sons. Inscribed below:—
J. Coldham, Rector; D. Gillett, Curate; J. Barwick, R.
Morris, Churchwardens.

Alms Dish.—Pewter.

THWAITE, S. MARY.

Chalice.—Elizabethan communion cup. Marked with
the Norwich Castle and lion, the orb and cross, and C,
date letter for 1567-8.

N.B.—The Norwich date letters were changed on Michaelmas Day.

"THE TOWNSHEP OF THAYT. A° 1567." Weight, 8 ozs. 12 dwts.

Paten Cover.—No marks. Weight, 1 oz. 8 dwts.

Paten.—Marked with I. H. S. and "Ecclesiæ S. Mariæ de Thwaite. Ex dono Gulielmi Carr, 1898."

Marks.—The marks are the lion passant, the crown (Sheffield city mark), queen's head, X for 1889, and H. W. & Co., i.e., Lee & Wigfull (Jackson). Weight, 12 ozs. 2 dwts.

Flagon.—Pewter. "Thwayte, 1639."

Alms Dish.—Brass.

The weight of these pieces has kindly been supplied by Rev. J. Bourton, Rector.

THORPE-NEXT-HADDISCOE, S. MATTHIAS.

Cup.—Elizabethan. Very small. It has the Norwich Castle and lion, C for 1567-8, and the maidenhead. There is also the assay scratch. "FOR THE TOUN OF HADSKO, THORP. G H."

Paten Cover.—No marks, but little altered from its earlier shape.

Alms Dish or Paten.—Britannia, lion's head erased, court-hand t for 1714, and E. A., the mark of John Eastt. "Deo et Ecclesiæ de Thorpe juxta Haddisco. 1715."

THURLTON, ALL SAINTS.

Cup.—Good Elizabethan, with the Norwich Castle and lion, orb and cross, and C, date letter for 1567-8. "THE CUPPE P'TEYNING TO THURLETON A°. 1568."

Paten Cover.—Same marks. "THURLETON A°. 1568."

Dish.—Plated.

Flagon.—Electro.

TOFT MONKS, S. MARGARET.

Cup.—Elizabethan, bearing the Norwich Castle and lion, the orb and cross. Date letter partly rubbed off, either C or D, for 1567-8 or 1568-9. "THE TOWNE OF TOFTE MONACORUM A°. 1567" (therefore C).

Paten.—Marked with the leopard's head, lion passant, King George IV.'s head, l for 1826, and W B (Bateman), maker. "Wm. Grimmer, Churchwarden, 1826."

Flagon.—Bearing the lion passant, queen's head, anchor (Birmingham). Date letter X for 1847. Maker, S. K., probably Samuel Keeley (entered 1835).—Jackson, p. 398. "Parochiæ de Toft Monachorum Catherina Carpenter dono dedit 1847."

Alms Dishes.—Two large silver dishes bearing the leopard's head, lion passant, queen's head. Date, t for 1874. Maker, $\begin{smallmatrix} H & L \\ H & L \end{smallmatrix}$ "Presented by Harriett Wood to the Parish Church of Toft Monks, Norfolk, in affectionate remembrance of her father, Thomas Wood, Esqre., who died April 5, 1874."

TOPCROFT, S. MARGARET.

Chalice.—Good Elizabethan. Marked with the Norwich Castle and lion, C for 1567-8. Maker's mark very indistinct, possibly a lion's face.

TOPCROFT.

THIS CUP IS FOR THE TOUNE OF

Chalice.—"Donum Thomæ Cook Armigeri Ecclesiæ de Topcroft in Com. Norff 1747."

Marks.—The leopard's head crowned, lion passant, I. G., the mark of John Gamon, court-hand N for 1708.

Paten Cover to Chalice (1).—On foot, only legible marks, Norwich Castle and lion, E for 1569-70.

Credence Paten.—Lion's head erased, Britannia, court hand h for 1703, and S. H. in a lozenge, the mark of Alice Sheene.

"The gift of Mrs. Anne Smith, widow of Dr. George Smith of Topcroft Hall, 1705."

Two Flagons.—Marked with the leopard's head crowned, lion passant, italic e for 1622. Maker, G B, linked.

"Donum Thomæ Cook Armigeri Ecclesiæ de Topcroft in Com. Norff obiit 26 Junii 1747."

The mark G_B is noted by both Mr. Cripps and Mr. Jackson.

Flagon.—Large, electro plate.

WHEATACRE, ALL SAINTS.

Cup and Paten.—Of Elizabethan London make and shape. On each, the leopard's head crowned, lion passant, k for 1567, and fleur de lys, probably the mark of William Dyxson of Cheapside (Cripps, ninth edition, p. 59). Compare Stratton S. Mary.

Alms Dish.—Pewter or plated plate.

WHEATACRE BURGH, S. MARY.

Cup.—Elizabethan stem, but re-worked bowl. The marks are the Norwich Castle and lion and the orb and cross. Possibly the date letter has been hammered out.

Paten.—Elizabethan. Only the orb and cross mark visible.

WOODTON, ALL SAINTS.

Cup.—Elizabethan, with Norwich Castle and lion. Marker's mark, the flat fish, and C for 1567-8. There is the usual handsome floral ornamentation.

Secular Dish.—Small but beautiful, two-handled. Marks scarcely legible, the leopard's head crowned, lion passant. Date letter stamped just on the edge; uncertain. Maker, E. T. over a crescent, as in Cripps, under date 1652. "Ex dono Robt. Suckling."

Flagon.—Plated.

There is a similar Saucer to the Secular Dish, used as an Alms Dish, at Bredgar, Kent (Cripps, p. 363). The date of such saucers is 1630—1655.

Sepulchral Cross Slabs in East Winch Church.

COMMUNICATED BY

THE REV. E. J. ALVIS, M.A.,

Vicar.

The traveller along the main road from Lynn to Swaffham, nearly due east of the former town, soon after passing through Middleton, will see (if it be not obscured by the dust clouds caused by some of the fast-moving vehicles so much used at the beginning of this twentieth century) the tower of the Church of East Winch. The church, from its position upon a spur of high land sloping northwards towards the level ground along which runs the Great Eastern Railway, and southwards to the valley between East Winch, Wormegay, and Shouldham forms a prominent object in the landscape, and is also plainly seen as one traverses the road from Lynn to Castle Rising, Grimston, and Gayton towards the north, and from points in Shouldham and Fincham on the south. The tower, as it is approached from the west, though not of great size, appears to screen the church behind it, but when the latter is fully seen from the north side one discovers that beauty of proportion prevails everywhere throughout the building,

which gains by this a certain grandeur increased by its being placed on the edge of a deep cutting in the road of eight or nine feet below the churchyard, made some years ago. Its effect externally is more than sustained by that displayed in the interior. Entering by the south porch, built of brick even to the mullions, upon which, and upon the cuspings of its arches, is seen the method employed by the workman with his graving tool, the visitor has a view eastward across the aisles and nave that proves the church was built by able hands in the middle of the fifteenth century, probably by the Howards, part of whose manor house, with a fine moat, is still to be seen southwards of the church. The nave is surmounted by a fine hammerbeam roof, from a design (1875) by the late Sir Gilbert Scott. Besides the sepulchral cross slabs, with which this account is chiefly concerned, there are in the church other objects of much interest. East Winch may be called "the cradle of the Howard family"; the font is certainly a memorial of members of it, having upon it the arms of Sir John Howard ii., 1388 (Admiral for the North Seas), and those of his wife Alice, daughter of Sir Robert de Bosco or Bois. On the south side of the chancel stood the chapel of the family, dedicated to St. Mary the Virgin, and erected by its first notable representative, Sir William Howard, Knight, Chief Justice of the Common Pleas (died 1309), upon the site of which now stands the organ chamber. On the north aisle wall there is a dedication cross, near the chancel—a Norman piscina—and, till lately in use as hassocks, some natural specimens of roots called "tussocks."¹ But the most remarkable objects are the sepulchral cross slabs or coffin lids, whole or in fragments, seven in number.

¹ Roots of the *Carex Paniculata*, which used to grow in great luxuriance in Cranberry Fen East Winch, and in Wormegay.

1.



Weever published his *Ancient Funerall Monuments* in 1631, and the notices therein relating to East Winch Church are fairly full; the illustrated engravings including (a) "a very faire font" with the arms of Howard and de Bois on it, as has just been mentioned, still existing, though without the oak canopy illuminated with many arms of East Anglia; (b) "an enarched monument" to Sir Robert Howard (died *circa* 1380) and his wife Margaret, daughter of Lord Scales, of which two fragments of shields appear in one of the herewith accompanying photographs (No. 1); (c) "an ancient effigies in the east window of the aforesaid chappell," being the portrait in coloured glass of a kneeling knight in full armour, holding in an attitude of presentation a model of a chapel or ecclesiastical building; (d) two large stones with a representation upon one of a knight with his feet upon a lion, upon the other that of his wife. These were probably Sir John Howard iii. and Margaret his wife (daughter of Sir John Plaiz), and were either brasses or, as I am more inclined to think, "incised slabs." None of these memorials remain except, as I have already mentioned, the "faire font" and the fragments of shields (No. 1). Weever bemoaned the ruined condition of this chapel in his day, though it was then undergoing repair. In the continuation of Blomefield's *History of Norfolk*, by Parkin, it says of the "enarched monument" that "part of the epitaph with the shields and arms is defaced, and great part of the monument itself destroyed many years past; also the two grave-stones and the 'effigies' of one of the Howard family in the east window have met the same fate." The names of at least eleven members of the Howard family buried here are known. When the writer (in 1872) became Vicar of East Winch an aged female parishioner told him that in her girlhood, which would be about the year

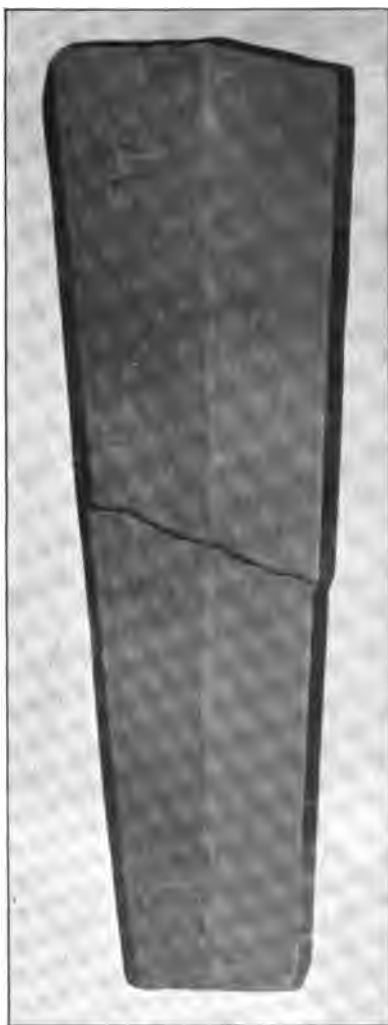
1796, the chapel was standing, the two arches were bricked off from the south aisle and chancel, and it had been used as a "town house," one of the last occupants having gone by the sobriquet of "Church Betty." The arches have been re-opened and an organ chamber built of nearly the same dimensions as and upon the site of this ancient chapel of the Howards.

Now, to turn to the consideration of these sepulchral cross slabs. No one, so far as I know, has publicly noticed them, neither Weever nor Parkin. My predecessor, the Rev. G. Munford,² an ardent archæologist, has given no hint about them, and I can only account for this by the fact that when in 1875 I, with the advice of my friend, Mr. E. M. Beloe, accomplished the restoration of the church, the floor of the porch having to be renewed, these slabs, which by their shape indeed indicated their purpose, were taken up, and were found on the hitherto hidden side to be beautifully carved, and altogether to be of a very fine and massive character. They had been placed there for a flooring, face downwards, perhaps to hide the emblems of the Cross, with which the upper sides were adorned, and for which the Puritans had such aversion. They were carefully taken up and placed on the floor of the north aisle with, of course, the wrought sides upwards.

By a curious incident in the autumn of 1905 my interest in them was rekindled. In this parish, near Mr. Lancaster's hall, to the north of the road leading to East Walton, along the boundary of the grounds, are two narrow ponds parallel to each other, running north and south, with a double bank between. They are connected by a channel, which receives the supply of water from a spring in the adjacent field to the

² The original spelling of this name, which was adopted by him for his descendants, is Montford.

2.



4.



north, through a wide ditch. Whilst deepening this ditch at its junction with the connecting channel a dam was found across it. This dam had been constructed with large rough car-stones, embedded in the clay, a layer of bricks, and some wrought stones which evidently had been used in an ecclesiastical building; and on one side, apparently having slipped off the top of the dam, and close to the foot of it, was found a perfect coped stone coffin lid (sketch No. 3). Close by this perfect specimen was also found the lower part of another (photo No. 4). It seems probable that a hundred years or so ago, when these reservoirs were being similarly deepened, the question arose "How can the water be held up?" To utilitarian minds what more obvious than this solution: "Why, there are some coffin lids just the breadth of this dam, only a mile off at the church!" No sooner said, than done; but time is a curious revealer of secrets, and the sacrilege committed by our predecessors is now condoned.

All the examples are of Barnack stone, more or less coped and narrowed from head to feet; the shallower, true *coffin lids*; the deeper, probably simply laid over the graves. The photographs and sketch will I hope be sufficiently explained by the accompanying remarks.

PHOTOGRAPHS AND ILLUSTRATIONS.

No. 1.—This is much defaced, and has lost at the narrower end, probably nearly 2 ft. of its original length. From the lack of ornamentation I conclude it to be the earliest of the specimens, and from the smallness of its depth was probably a true coffin lid. Its present measurements are length, 4 ft. 4½ ins.; breadth at top, 1 ft. 10 ins. narrowing to 1 ft. 7 ins.; depth at top, 4½ ins. narrowing

at bottom to $3\frac{1}{2}$ ins. It is probably late twelfth century, and the design on the lost part was probably a repetition of the one existing at the top.

The other objects in the photograph are an oak iron-bound chest, 3 ft. $1\frac{1}{2}$ ins. by 1 ft. $0\frac{1}{2}$ in.; two fragments already mentioned as having formed part of "an enarched monument," and to be clearly identified in Weever's engraving; and the central piece is a portion of an alabaster figure, probably of the Virgin Mary. The left-hand fragment measures $10\frac{1}{2}$ ins. by $5\frac{3}{8}$ ins.; the right-hand one, $9\frac{1}{2}$ ins. by $6\frac{1}{2}$ ins.; the figure, 11 ins. by 6 ins., and probably does not belong to this church.

No. 2.—This is a very fine specimen, unfortunately cracked quite across. It is very massive, and the working still remains sharply defined. The beautiful cross is repeated at each end, the lower one forming the base or "Calvary." From nearly the centre of the shaft of the cross springs the peculiar form of ornamentation, which has caused many surmises. Sometimes it is called the double Ω . "Are they" (representations of) "hinges, as though the coffin lid were supposed to open like a chest at the ridge; are they, after all merely ribands (many of these designs were doubtless copied from processional crosses)"; or, "is this any appendage, by means of which the tall and perhaps heavy cross was steadied while being carried"? I am inclined to think the latter, as in some specimens the ends *do* "assume more free and fanciful forms," and, as in the examples I have sketched upon specimens No. 3, *a*, *b*, *c*, have not a stiff or abrupt termination. It is probably thirteenth-century work. Similar ones abound in Norfolk, Suffolk, and Essex.

No. 3.—This is a specimen (whole) lately rescued from the ditch (1905). From its thickness (and the same applies to No. 2), I think it simply covered a grave, and was not a coffin lid. It is one of a type common in Essex,

3 Sepulchral Cross-slab found

in a ditch 1 mile from East Winch Church.
A.D. 1905.

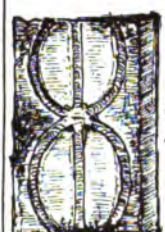
3.



4.



E. see Phot. M.



5.

Ribbon ornaments.



A. from Blackborough Priory.



B. from Blackborough Priory.



C. from Blackfriars Priory, Lynn.

Specimens in Lynn Museum, showing more the ribbon-like form of ends of double Q.

N.B. Not to scale.



Scale of Feet.

6.



E.J.A. 1906.

7.



Cambs., and Norfolk, with the cross-paté head repeated for the "Calvary" and the undetermined ornamentation from the centre of the cross shaft; and upon close inspection, it will be noticed that the ends on each side are not level—whether this is intentional or from the sculptor's error I cannot say; but it is a curious fact that the same thing occurs exactly in a specimen at Wiggenhall St. Mary Magdalen, Norfolk³; indeed, the two are of exactly similar design, except that the Wiggenhall one has no "Calvary."

Now, the Howards having originally sprung from Wiggenhall and settling down in East Winch, I am inclined to think that both are memorials of a member of that family. Another probable supposition is that both are by the same artist. They are thirteenth-century work, as is also No. 4 fragment, found at the same time as No. 3. It has the uniform stepped "Calvary."

No. 4.—This fragment was found in the ditch, in 1905, with No. 3 (*see* also on that sketch). Its length is 2 ft. 7½ ins.; breadth at top (as now existing), 1 ft. to 1 ft. 3½ ins. at bottom; depth, 4½ ins. to 7 ins. at bottom.

Nos. 5 & 6.—On sketch No. 3 are fragments of specimens of the usual type.

No. 7.—This is probably the latest and most richly ornamented, and in this neighbourhood, at any rate, is unique. It was found face downwards in the porch in 1875. The cross is elaborately foliated, stepped upon a base of usual form. At the junction of the arms of the cross are roses—religious emblems, or may be representative of the flowers thrown into the grave at burial. The battlemented edges are peculiar. The most striking features are the symbols used on each side of the shaft, viz., a square and gavel, or hammer. This shows that the slab covered the body of an architect, master

³ Cutts' *Manual of Sepulchral Slabs*, plate liii. Parker, 1843.

mason, or builder. It is evident that the symbols used often indicate the calling of the person memorialized, and the coincidence that the design of the battlemented transoms of the clerestory windows and the backs of the early oak benches corresponding with that of the edges of this slab, points to the conclusion that we have in the latter the monument of him who had much to do with the execution of the working of the former. All is late work, about 1450. Its measurements are:—Length, 6 ft. 1 in.; breadth at top, 1 ft. 9 ins., at bottom, 1 in.; depth, 6 ins. to $4\frac{1}{2}$ ins.

Norwich and Yarmouth in 1332 :

THEIR COMPARATIVE PROSPERITY.

COMMUNICATED BY

REV. WILLIAM HUDSON, F.S.A.,

Hon. Editorial Secretary.

In vol. xii. of these collections I contributed a paper on the "Assessment of the Townships of Norfolk for the King's Tenths and Fifteenths as settled in 1334." This tax, which was then the authorised method of general taxation when Parliament voted money for the king,¹ had previously been raised by making an inventory and assessment of the movable goods of householders or other owners. In 8 Edward III. (1334), by mutual agreement between the king's collectors and the inhabitants of the various townships throughout the kingdom, a permanent rate of assessment was established for each individual township, and, subject to certain abatements allowed in the following century, this assessment remained in force for about 300 years. It was pointed out that this settlement in 1334 afforded an unmistakable indication of the comparative wealth of the individual counties, hundreds, and townships *at that time*. We may be sure that the king's commissioners

¹ In vol. xii., p. 245, the grant is spoken of as having been made *annually*. This is incorrect. It was made frequently, but not regularly.

would not accept less than the township, in their opinion, ought to contribute, while on their side the contributors would press their inability to bear an unreasonable burden. In the paper referred to an endeavour was made to trace out the economic conditions of Norfolk and its townships, as revealed in this arrangement.

Amongst other details a somewhat unexpected feature was observed. It had been noticed by historians that next to Middlesex and London no county in the kingdom contributed so much as the County of Norfolk. One of our ablest writers on economic subjects, Professor Thorold Rogers, attributed this to the fact that the "opulent City of Norwich" was included in the assessment, and that cloth manufacture was carried on in many villages and towns. Had these statements about the "opulence" of Norwich and the prevalence of the cloth manufacture been correct, we must have found Norwich far outstripping other towns in the amount of its assessment and the villages of Eastern Norfolk showing superior signs of prosperity. What we did find was that Yarmouth with an assessment of £100 stood highest on the list, Norwich taking the second place with an assessment of £94. 12s. Moreover, it appeared that the average assessment of the villages in the eastern half of the county (afterwards the seat of the cloth manufacture) was very far lower than that of those in the sheep-breeding districts of the western half. Evidently at that time the general wealth of the county depended on wool-growing for foreign export. The home manufacture, though commenced at Worstead or Aylsham, had not yet developed sufficiently to make its mark on the general prosperity.

Norwich and Yarmouth.—The copy of the settlement of the tax in 1334, which is preserved in the Norwich

Book of Pleas, only gives the amount at which each township was to be permanently assessed. It does not record the assessment of individuals. It becomes, therefore, a matter of curiosity to ascertain, if possible, from some other source from what conditions the superior assessment of Yarmouth over Norwich arose. Fortunately we have an available source of further information on the subject. Two years earlier than this arrangement a subsidy of a tenth and fifteenth had been granted by Parliament to the King (6 Edward III., 1332). The full list of this Subsidy for the County of Norfolk exists in the Public Record Office. The names of all the contributors and the amount of their contributions are given. The list for Lynn is badly defaced, but the portions relating to Yarmouth and Norwich are in good condition. They are here printed as a means of testing the comparative prosperity of the two places in 1332. The general conclusion is that at this particular period the burgesses of Yarmouth were more prosperous than the citizens of Norwich.

The total contribution from Yarmouth amounted to £102. 19s. 0½d.; that from Norwich was £83. 18s. 6d. These amounts were professedly based on the actual value of the goods of the contributors. But we must not press this point too strictly. It is not likely that fresh inventories were made for each successive subsidy. On such occasions collectors (or assessors) were appointed who were supposed to be acquainted with their neighbours' affairs, and would, in most cases, take the last subsidy for their guide. It is possible, therefore, that the Norwich assessment may have been an old one, and the Yarmouth more recent. Or the causes which had depressed Norwich (perhaps temporarily) may have been passing away while the Yarmouth prosperity was just beginning to ebb. At all events we have to notice the

fact that when matters had to be settled only two years later with the king's commissioners the Norwich amount was considerably raised, while that of Yarmouth was allowed to be slightly reduced. We must admit, therefore, that in 1332 Norwich appears to have been somewhat undervaluing itself. Another indication may, perhaps, shew that Yarmouth had been setting individual responsibility on a higher level than Norwich. It will be observed that each of the lists of the four leets (or municipal divisions) of Yarmouth ends with the names of three persons assessed at 5s. These persons were no doubt (in accordance with a common mediæval practice) the assessors, who were leading burgesses and were favourably treated in consideration of their labour. If we turn to the four leets of Norwich we do not find such a clear indication of what was being done, but there seems little doubt that the assessors were being let off for the very low sum of twelve pence each. This would make us suspect that other people were also being leniently treated by being allowed to undervalue their goods. Still, even the addition of the increase required by the commissioners in 1334 (about one-seventh on the total) would not affect the details which we next have to notice in our two assessments.

The most significant feature is that the £83 at Norwich was paid by 417 persons, while the larger sum of £102 at Yarmouth was paid by 281 persons. That is, the average contribution at Yarmouth was 7s. 4d., and at Norwich only 4s.,² or, in other words, the average estimated value of the goods of a Norwich citizen was £2., while the average value in Yarmouth was £3. 13s. 4d. There seems to be no explaining away of this difference, the

² The corresponding contribution from Lynn was £42. 10s. 8d., paid by about 156 persons, averaging 6s. 6d. each.

significance of which is strengthened by a more detailed examination of the two lists.

Each of the two places is divided into four leets. These were the municipal divisions, afterwards called wards. The Norwich divisions and their boundaries are well known to Norwich students. They were Conesford, Mancroft, Wymer, and Over the Water. To these are added the "Fee of the Castle," then belonging to the King, and Holmstrete (Bishopsgate Street) and Spitelond (Norman's Hospital or St. Paul's), both then belonging to the Prior.

Yarmouth also was divided into four leets, which were called (starting from the north) North Leet, North Middle Leet, South Middle Leet, and South Leet. I am not aware of any description of the boundaries of these leets. But, in general, they must all have been included in the space surrounded by the town wall on the north, east, and south, and by the river on the west. Robert de Drayton, who occupied the Customs house on the South Quay (Palmer's *Perlustration of Great Yarmouth*, vol. ii., p. 24), is rated in the South Leet. John Perbrown, who is said to have lived on the Conge, is rated in the North Middle Leet.

Here is a tabulated statement of the contributions of the inhabitants of each of the leets in the two places:—

NORWICH.

Name of Leet.	Amount of Tax.			No. of Contributors.	Average of Contribution.	
	£.	s.	d.		s.	d.
Wymer	25	0	6	141	3	6½
Mancroft	34	11	6	111	6	2½
Ultra Aquam ..	11	13	0	69	3	4½
Conesford	9	7	0	59	3	2
Castle Fee	1	8	4	17	1	8
Spitelond	0	17	8½	11	1	7½
Holmstrete	1	0	5½	9	2	3½
Total for whole city ..	£83	18	6	417	4	0

YARMOUTH.

Name of Leet.	Amount of Tax.			No. of Contributors.	Average of Contribution.	
	£.	s.	d.		s.	d.
North Leet	18	8	1	72	5	1
North Middle Leet ..	24	16	0	60	8	3
South Leet	31	6	1½	68	9	4
South Middle Leet ..	28	8	10	81	7	0
Total for the whole town	£102	19	0½	281	7	4

A glance at this table reveals at once the superiority of Yarmouth. The average individual contribution in three out of the four Yarmouth leets is higher than the highest in Norwich. Again, the contributions of South Leet and South Middle Leet in Yarmouth slightly exceed those of Wymer and Mancroft in Norwich, but the larger sum in Yarmouth is contributed by 149 persons, while the smaller sum at Norwich represents the contributions of 252 persons. Or, once more, the number of contributors in Ultra Aquam and Conesford in Norwich almost exactly tallies with those in North Leet and North Middle Leet in Yarmouth, but the former only give £21, against £43. 4s. 1d. given by the latter.

We may easily see by this table where the wealth of Norwich lay. It was pre-eminently in the Leet of Mancroft. That leet included the whole market. Buying and selling in private houses was then prohibited, and shops were scarcely found outside the market and its neighbourhood. Tanners, of course, would have stocks in their tanyards, and so would fishmongers, fullers, and dyers in their yards by the river. But the great mass of business-stocks of goods would be in the stalls and shops of the market, and their owners were the holders of the chief wealth of Norwich.

Applying this to Yarmouth we may reasonably form a conclusion as to the causes of its superior wealth.

From its situation the market at Yarmouth must have been chiefly in the North Leet. The average contributions of that district, especially if supplemented by some of those in the adjoining North Middle Leet, would compare fairly with those of the similar district at Norwich. The ordinary market stocks in both places would be of not dissimilar value. But here came the difference. Outside the market district Norwich had nothing at all to compare with what was in it. At Yarmouth the market stocks were evidently less valuable than others in other parts of the town. The centre and still more the south of the town contributed more than the north. We can have no difficulty in surmising why this should have been. The same restrictions on private trade would exist. But there was the river with all its foreign commerce and fishing business. It was the ingoing and outgoing cargoes on the merchants' ships which swelled the amount of the Yarmouth taxation.

The evidence thus derived from the *total* payments of the two places and the comparative contributions of their main divisions receives additional force from a consideration of the larger *individual* contributions. These, like the contributions of the leets, will be best seen in a tabulated form.

Here is a table of those who paid 20s. or over:—

NORWICH.		YARMOUTH.	
Wymer	7	North Leet ..	3
Mancroft ..	8	North Middle Leet	7
Ultra Aquam ..	—	South Leet ..	12
Conesford ..	1	South Middle Leet	9
Other Districts ..	—		
Total	16 out of 417.	Total	31 out of 281.

Table of those who paid between 10s. and 19s:—

NORWICH.		YARMOUTH.	
Wymer ..	6	North Leet ..	4
Mancroft ..	13	North Middle	
Ultra Aquam ..	5	Leet ..	11
Conesford ..	3	South Leet ..	13
		South Middle Leet	8
Total ..	27 out of 417.	Total ..	36 out of 281.

With regard to these large contributors in Norwich, although they are known to students as leading citizens of their time, there is little further to be said about them. They were the prosperous merchants or traders of their day. With regard to those in Yarmouth an examination of the Customs, Murage, and other rolls would doubtless shew that many of them were ship-owners. The most interesting person of both the lists is John Perbroun, who is charged by far the highest rate on both lists, 60s., in North Middle Leet in Yarmouth. He had a national reputation, and was in office for more than twenty years as Lord Admiral of the Northern Navy, from the Thames northwards, during the reigns of Edward II. and III. (Palmer's *Perlustration of Great Yarmouth*, vol. i., p. 202). He was in command of the Yarmouth contingent (one of the most important of the whole fleet) at the great victory of Sluys in 1340.

It was, no doubt, chiefly of this period that the men of Yarmouth spoke so regretfully at a later time, when their prosperity had sadly declined. In a petition³ addressed to the Crown in 24 Henry VII. (1508) they say, "In time of Edward III. and before, the said towne was in grete prosperite of habundance of goodes, by reason of great multitudes of marchauntes and other occupiers dwellyng and inhabityng within the same towne,

³ Quoted by Swinden, p. 390.

having to them belongyng the nombre of 80 shippes with forstages [forecastles] and 140 other shippes without, etc.”

Yarmouth was not destined to maintain its superiority over Norwich. Its harbour, the great source of its wealth, was already seriously threatened by the tide-driven sands. Its burgesses had already entered on the long and expensive struggle to keep their harbour mouth open, which has more or less strained their resources to the present day. They very soon had to begin petitioning to be excused for this reason from the payment of their high assessment of £100 to the king's tenth. It seems, indeed, doubtful whether it was ever paid.⁴ The commercial importance of the town was checked and fell away, and though it has always maintained a high place among the harbours of the kingdom, it has never again succeeded in wresting the pre-eminence among the towns of Norfolk from the City of Norwich.

A word of caution seems desirable on one matter which cannot fail to suggest itself in connection with these assessments. Do they give any clue by which we may judge of the population of the towns as well as of their wealth? It is to be feared that they do not. We might, at first, suppose that we had here a list of all the independent householders of the two towns. But we cannot assume that the persons here named were all householders, and if they were we do not know how many more were excused on account of poverty. On the other hand, the same person may have been assessed for more than one stock of goods, and conversely one stock of goods may have been assessed to more than one person. When, for instance, we find (presumably about this time, as noticed above) some 220 ships mentioned in active use by the burgesses, we can hardly think that 220 out of 281 tax-payers were shipowners. It is much

⁴ See *Norfolk Archaeology*, vol. xii., p. 260.

more reasonable to imagine that John Perbroun and other large tax-payers paid for the stocks of several ships that belonged to them. The same may be surmised of some of the leading merchants of Norwich who undoubtedly held several shops, sheds, or stalls in the market. Again, we know that in shipping ventures at all times, from coast-fishing to oversea merchandise, shares and partnerships have been a common mode of meeting the required cost. A ship's cargo very commonly belonged to several owners. It is probable that in such cases each person was assessed for his own share. This sub-division of ownership does not seem to have been much practised in market business. It was not necessary. A stall might be as small as a man's means would allow ; but a sea-going ship or boat, like a full manorial plough team, was more than one man could afford. At all events we are warned that we must not look on these lists as those of so many heads of families or households. All we can say is that they contain the names and comparative wealth in goods of all the individuals of the two towns who could rightly be drawn into the net of the local tax-collectors so as to satisfy the demands of the king's agents.

EXTRACTS FROM THE SUBSIDY ROLL OF
6 EDWARD III.

Norff.—Rotuli taxacionis quindecime et decime domino Regi E. tercio concessa anno sexto per Anselmum Mareschal et Johannem de Caly taxatores et collectores dicte decime in Comitatu Norff.

Rolls of a tax of a fifteenth and tenth granted to the Lord King Edward III. in his sixth year⁶ [made]

⁶ 1332.

by Anselm Mareschal and John Caly, taxors and collectors
of the said tenth, in the County of Norfolk.

NORWICH.

x ^a CIVITAS NORWIC ^h .		De Waltero le Boweyer . ¹	
<i>Leta de Wymer.</i>			
De Willelmo Soneman .	v ^a	„ Ricardo Bele .	xij ^d ✓
„ Henrico de Thirston .	xij ^d	„ Edmundo de Denton	xij ^d
„ Johanne de Silverton	xij ^d	„ Rogero Wade .	viiij ^d
„ Ulfketel de Fransham	ij ^a	„ Ricardo de Stalham .	ix ^d
„ Johanne de Bradbek .	iiij ^a	„ Thomade Wymendham	xij ^d
„ Johanne Bertyng .	iiij ^a	„ Waltero de Lundr ⁷ .	ix ^d
„ Willelmo Spark .	viiij ^d	„ Rogero de Stowe .	ix ^d
„ Willelmo de Stoke .	xii ^d	„ Hugone de Flordon .	xij ^d
„ Johanna de Depe .	xij ^d	„ Andrea Fabro .	xij ^d
„ Ricardo de Bergh .	ij ^a	„ Johanne Skorel .	xij ^d
„ Nicholas Stotere .	iiij ^a	„ Johanne But .	x ^a
„ Ricardo Laughf .	xij ^d	„ Johannede Hevingham	ij ^a
„ Rogero le Monye .	ij ^a	„ Adam Bendeste .	xij ^d
„ Adam Godyng .	iiij ^a	„ Galfrido de Earlham .	xviiij ^d
„ Ricardo Pennyng .	xij ^d	„ Silvestro But .	v ^a
„ Johanne Treghe .	iiij ^a	„ Willelmo But .	xxvj ^a
„ Rogero Bertyng .	iiij ^a	„ Johanne le Man .	xij ^d
„ Johanne de Weston .	xij ^d	„ Nigello de Hales .	ij ^a
„ Galfrido de Redenhale	iiij ^a	„ Hugone Cole .	iiij ^a
„ Willelmo de Gerleston	x ^d	„ Roberto de Erlham .	xij ^d
„ Egidio de Redenhale .	ij ^a	„ Galfrido de Salle	xxvj ^a viij ^d
„ Johanne Brigg le Barber ¹	viiij ^d	„ Radulpho de Erlham	iiij ^a
„ Rogero de Denton .	ij ^a	„ Alexandro de Hardelee	xij ^d
„ Nicholao de Wroxham	ij ^a	„ Johanne Stannard .	xij ^d
„ Willelmo de Snoringge	xij ^d	„ Roberto de Erlham .	vj ^a
„ Andrea de Bergh .	iiij ^a	„ Waltero de Tudenham	xij ^d
„ Radulpho de Geyton .	ix ^d	„ Johanne de eadem .	viiij ^d
„ Henricode Gernemuth	xij ^d	„ Johanne de Hales .	xij ^d
„ Johanne Fayrchild .	xx ^a	„ Johanne de Besthorp	ij ^a
„ Simone de Takelnes- ton .	iiij ^a	„ Johanne de Eggefeld	ij ^a
„ Johanna de Titeshale .	xviiij ^d	„ Willelmo Pennyng .	ij ^a
„ Adam de Tivetesale .	iiij ^a	„ Roberto Pennyng .	xij ^d
„ Willelmo de Laxton .	xij ^d	„ Johanne Carpenter .	vj ^a
		„ Johanne de Snitterton	x ^a
		„ Johanne Est .	ij ^a

^a Lay Subsidies 142 m 79.

De Ricardo Bene . . .	xij ^d	De Beatrice de Stratton . .	xij ^d
„ Thoma de Taseburgh vj ^a		„ Johanna de Holveston iiij ^a	
„ Johanne de Carleton iiij ^a		„ Ranulpho de Plumsted v ^a	
„ Ricardo Kep . . . iiij ^a		„ Philippo de Bintre . . . v ^a	
„ Nicholao Rodlund \ . . vij ^a		„ Galfrido Moreman . . . ij ^a	
„ Waltero de Wode . . . iiij ^a		„ Willelmo de Depham . . . xij ^d	
„ Nicholao de Myddelton xx ^a		„ Matill' de Middelton . . . viij ^d	
„ Johanne de Corpusti . . xij ^a		„ Petro But xij ^d	
„ Roberto de Bumstede v ^a		„ Adam de Fincham . . . xx ^a	
„ Matheo Blielyngge . . xx ^a		„ Johanne de Thurch . . . xij ^d	
„ Waltero Chivel xij ^d		„ Waltero Yve xij ^d	
„ Bartholomeo Biscop . . xij ^a		„ Thoma Purdfot xij ^d	
„ Ricardo de Colneye . . . v ^a		„ Ricardo Talbot ij ^a	
„ Johanne Duwe xij ^d		„ Willelmo Carpenter . . . xij ^d	
„ Alexandro Appelman . . . x ^d		„ Philippo de Erlham x ^a	
„ Willelmo de Derham . . xviiij ^d		„ Matill' Ymme xij ^d	
„ Simone de Nedham . . . iiij ^a		„ Johanne Beston iiij ^a	
„ Roberto de Blielyngge . . xij ^d		„ Thoma de Hoo v ^a	
„ Johanne de Fouldon xx ^a		„ Andrea Buxton v ^a	
„ Jacobo Frend xij ^d		„ Thoma de Cantele ij ^a	
„ Galfrido de Erlham . . . v ^a		„ Ricardo de Bumstede xiiij ^a	
„ Willelmo Betham v ^a		„ Nicholao de Possewyk iiij ^a	
„ Reginaldo de Gurmuncestre ij ^a		„ Ricardo Angleys xij ^d	
„ Nicholao de Walsham . . xij ^d		„ Johanne Piremund iiij ^a	
„ Willelmo Craketayl . . . xij ^d		„ Edmundo Cusyn viij ^a	
„ Agn' Popy v ^a		„ Rogero de Roghave ix ^a	
„ Roberto Martyn ij ^a		„ Willelmo Shaue xviiij ^d	
„ Johanne de Welles xij ^d		„ Ricardo Bastwyk xij ^d	
„ Ailmero le Schalonnier . . xij ^d		„ Ricardo de Snitterton . . . xij ^d	
„ Ricardo Page xij ^d		„ Johanne Crowe xij ^d	
„ Willelmo Bertyng xij ^d		„ Thoma Bussett viij ^d	
„ Thoma de Pangesforth . . ij ^a		„ Willelmo de Attelbrigge . . xij ^d	
„ Radulpho de Kesewyk . . . ij ^a		„ Adam Perers xij ^d	
„ Roberto de Duneston . . . xij ^d		„ Johanne de Lingwote . . . xij ^d	
„ Johanne de Castre ij ^a		„ Willelmo de Bassingham xij ^d	
„ Ricardo Kervil xij ^d		Sm ^a xxv ^a vj ^d	
„ Johanne de Dilham ix ^d			probatur ^d

⁷ The totals as given in this list are no doubt correct. See *Norfolk Archaeology*, vol. xii., p. 288. But the addition of the items, though they have been copied as carefully as possible, in many cases disagrees with the totals.

Leta de Manecroft.

De Willelmo le Kok . .	v ^a
„ Waltero Tolle . .	ij ^a
„ Nicholao de Stoke . .	ij ^a
„ Adam de Bliolingge . .	vj ^a
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⁸ Lay Subsidy 14² m 45.⁹ Rob. de St. Botolph (Boston), bailiff, 1337.

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¹ See ante p. 184.

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 „ Johanne de Holt xxiij^a
 „ Johannede Kyrkeby . . . vj^a

De Thoma Stace . . . ij ^a	De Roberto Aschewan . . v ^a
„ Matillide de Croydenne vj ^a	„ Johanne de Hanworth iiij ^a
„ Johanne de Shypedene iiij ^a	„ Willelmo de Honnyng iiij ^a
„ Thoma de Burgh . vj ^a	„ Thoma Pepir . iiij ^a
„ Farmano Perbroun . iiij ^a	„ Galfrido de Reppys iiij ^a
„ Willelmo Hardeman . iiij ^a	„ Auicia Hillouer . xvij ^a
„ Johanne Martyn . iiij ^a	„ Johanne Buschel . vj ^a
„ Alexandro de Walsham iiij ^a	„ Johanne Faderman . vj ^a
„ Johanne Feriere . . . xij ^d	„ Willelmo Red, sirtor (?) . . . xij ^d
„ Thoma de Rollesby . ij ^a	„ Rogero clerico . . . xij ^d
„ Johanne Steynz . . v ^a	„ Johanne le Rede . . . xx ^a
„ Johanne de Possewyk ij ^a	„ Thoma de Elyngham . . . xij ^d
„ Johannede Lochwlywr ij ^a	„ Willelmo de Kymberle . . . xij ^d
„ Willelmo Spicer . . . iiij ^a	„ Rogero Leman . . . xij ^a
„ Nicholao de Broxton . . x ^a	„ Willelmo Flemmyng . . . vj ^a
„ Roberto Hardeman . . . xvj ^d	„ Thoma de Castre . . . xij ^d
„ Radulfo de Brygebok iiij ^a	„ Willelmo de Weston . . . ij ^a
„ Adam de Stokton . . . xvj ^d	„ Johanne de Wytton . . . ij ^a
„ Willelmo atte Ston . . . iiij ^a	„ Johanne Touy . . . ij ^a
„ Willelmo Benet . . . xxx ^a	„ Thoma Cupere . . . ij ^a
„ Johanne de Monesle . . . xij ^a iiij ^d	„ Johanne de Tyteshal iiij ^a
„ Willelmo de Qwyne- howe viij ^a	„ Johanne Dray . . . iiij ^a
„ Simone Wyldegos . . . ij ^a	„ Nicholao de Fyleby . . . xij ^d
„ Willelmo Elys . . . xxvj ^a viij ^d	„ Radulfo de Hockele iiij ^a
„ Godefrido de Norwic' iiij ^a	„ Nicholao de Sutton . . . ij ^a
„ Anselina de Fordele vj ^a	„ Johanne Wlp xij ^d
„ Hugone de Royston . . . xx ^a	„ Johanne de Causton . . . xij ^d
„ Bartholomeo de Thorp xl ^a	„ Willelmo Bulle . . . iiij ^a
„ Ricardo de Belaghe . . . xvj ^a	„ Ricardo de Kapeton . . . iiij ^a
„ Johannede Rokelond . . . xij ^a iiij ^d	„ Johanne Schirlok . . . iiij ^a
„ Stephano de Laxfeld xxvj ^a viij ^d	„ Simone de Capeton . . . iiij ^a
„ Stephano Mayhen . . . iiij ^a	„ Nicholao Wygot . . . ij ^a
„ Edmundo de Blofeld . . . x ^a	„ Johanne de Broxston . . . v ^a
„ Johanne Pamflot . . . iiij ^a	„ Johanne de Fordele . . . v ^a
„ Willelmo Maynard . . . xij ^d	„ Willelmo de Corpesty . . . v ^a
„ Henrico Bylyng . . . iiij ^a	„ S ^a xxviij ^a viij ^a x ^d

probatur

S^{ma} istius Villate cijⁱⁱ xvij^a 2 q^a

probatur

3 The total of the four leets makes 19s. See p. 182.



Notes on Ingham Old Hall.

COMMUNICATED BY

LEONARD G. BOLINGBROKE,

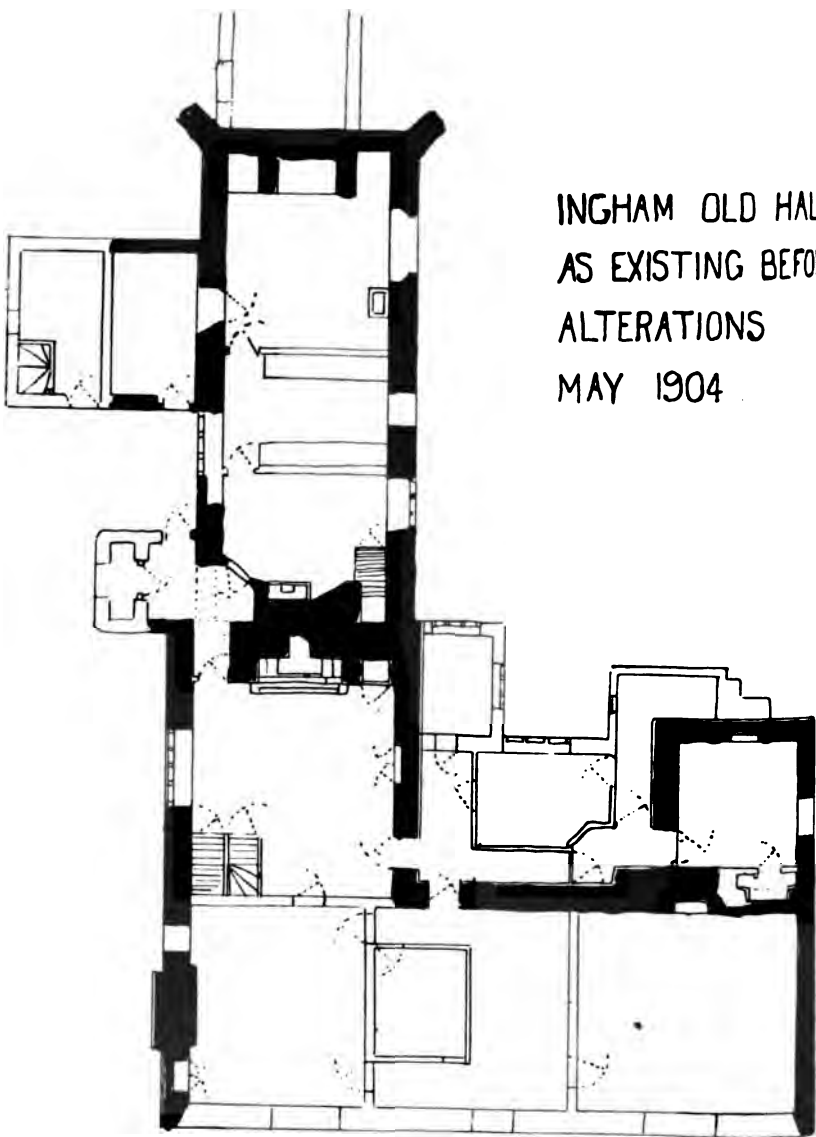
Hon. Sec.

So much has been written from time to time about the great Norfolk families of de Ingham, Stapleton, and Calthorpe and about the grand church at Ingham with its magnificent tombs and brasses (now alas sadly defaced or destroyed), that the old home inhabited by so many generations of Stapletons seems to have been overshadowed, and the existence of a considerable part of it almost forgotten. The statement of the late Rev. James Lee Warner, in his paper on the Stapletons of Ingham, contributed to the eighth volume of our Original Papers, that the site of the family mansion "can still be identified" almost suggests to the reader that nothing of the old house remains above ground. This, however, is misleading, as a considerable part of it is still standing though somewhat hidden away behind large additions made to the house early in the seventeenth century. The property has recently been purchased by Mr. Robert Gurney, and in the course of extensive alterations and additions carried out for him by Messrs. Cornish & Gaymer of North Walsham, several interesting features have been discovered.

Without going deeply into the pedigrees we may accept Blomefield's statement that one John de Ingham was Lord of the Manor in the reign of Richard I., and no doubt resided in the parish in one of the usual small moated manor houses of the period. A Sir Oliver de Ingham of Edward I.'s time probably needed a moat as some protection against his neighbours with whom he could have scarcely been on very friendly terms, seeing that he was presented for having appropriated to himself the fishing of a pool, called Helpole, which used to be common, enclosed the King's highway at the gate of Roger de Paston, and exceeded his freewarren in Palling by taking the dogs of Sir Robert de Mauteby and beating him.¹ The son and grandson of this Sir Oliver were distinguished soldiers and probably spent but little time at Ingham. The latter, another Sir Oliver, died in 1343, having had issue two daughters, the elder of whom died in his lifetime leaving an only girl, who in turn died without issue. Accordingly, Joan, the younger daughter of Sir Oliver de Ingham, inherited the whole of her father's property. She married first Roger Le Strange of Knockyn, and, being left a widow in 1349, married a second time to Sir Miles Stapleton of a Yorkshire family, who thus became Lord of Ingham in right of his wife. It was this Sir Miles Stapleton and Joan his wife who rebuilt the church, erected therein the tomb to the memory of Sir Oliver de Ingham, and built and endowed the Trinitarian Priory on the north side of the Church. It is said that they also built Ingham Hall and it is very probable that they did so, although perhaps it is equally probable that it may have been built by their son, the second Sir Miles Stapleton of Ingham, who died in 1419, fifty-five years after his father. The stone used in the older portion of

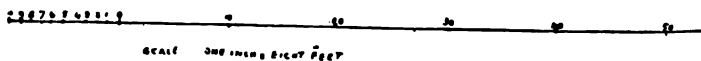
¹ Inq: Quo Warranto.





INGHAM OLD HALL
AS EXISTING BEFORE
ALTERATIONS
MAY 1904

GROUND FLOOR PLAN



the house is from the same quarry as that employed in the erection of the church,² which fact further points to the conclusion that the house must have been built towards the close of the fourteenth century. It has however been stated more than once that this portion of the house contains work of earlier date than anything contained in the church, and it is of course conceivable that the original church having been pulled down, some of its material may have been re-used in the erection of the house.

At this point let us turn to the house itself as it existed before the alterations of 1904, at which time it was practically in the form of the letter L, the top of the letter pointing East. There is no doubt that this top part of the letter, that is to say the eastern portion of the house, was built very much earlier than the rest and was converted into domestic offices early in the seventeenth century, when, as we shall see hereafter, the western portion of the house was added to it. We are therefore for the moment only concerned with this eastern part, which is a building of flint and brick, its internal measurements being from east to west 43 ft., and from north to south 15 ft., while the outside walls are $2\frac{1}{2}$ ft. in thickness. Originally of only one storey, it was no doubt divided into two at the time of the later additions, the ground floor being used as a kitchen, &c., with bedrooms over.

At right angles to the eastern end of the north wall of this building stood a small dark outhouse built of the same material as the rest (though its walls were not so thick), access to it being gained from the main building through a brick and plaster arched doorway on the ground floor. This smaller chamber appears to have been about 8 ft. wide from north to south, and 13 ft.

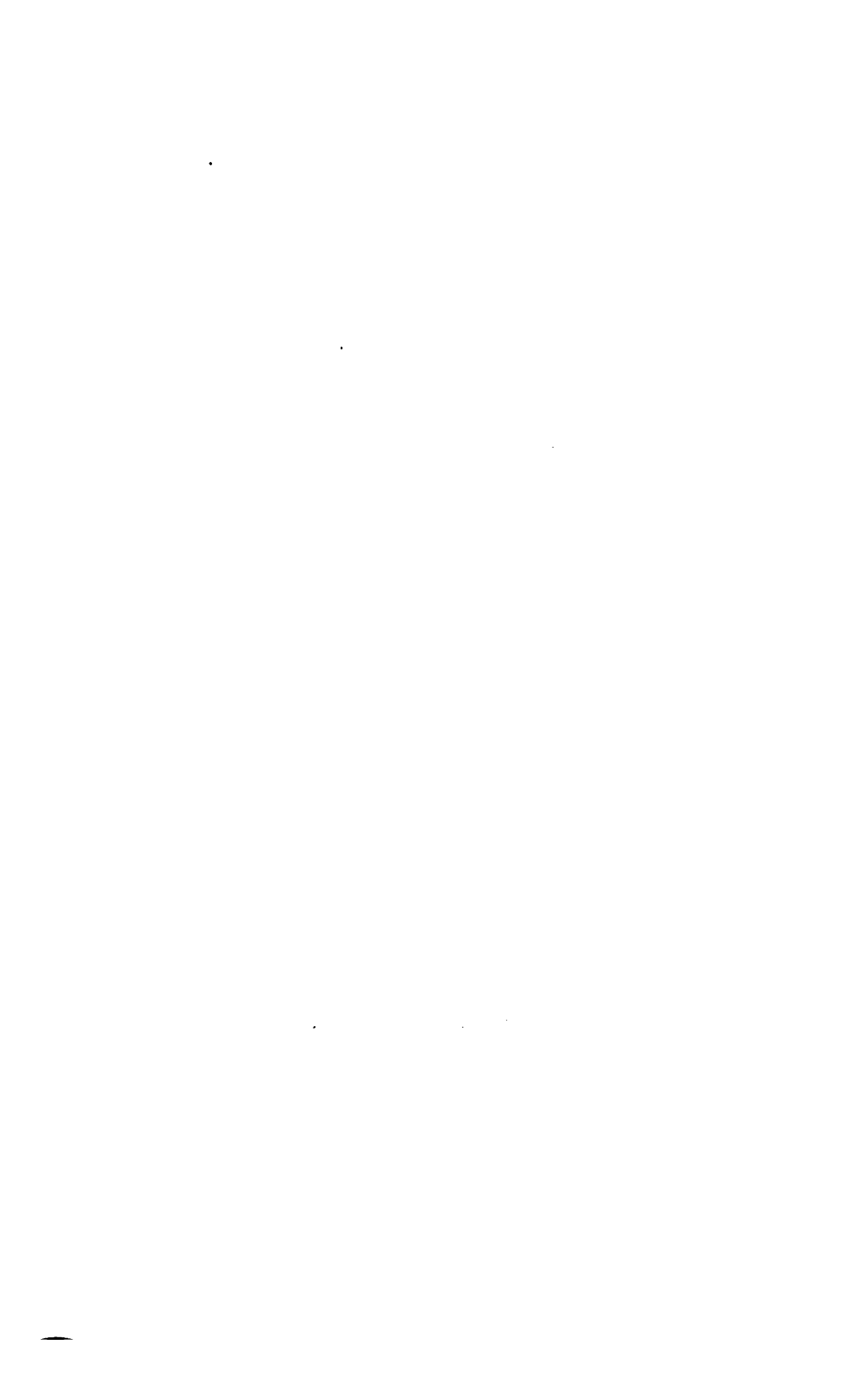
² For this and other information I am indebted to Mr. Gaymer.

long from east to west, and in its eastern wall were two square-headed stone windows with a circular cinque-foil window above them, all of which had been blocked up. During the recent alterations the two lower windows have been opened and glazed, and a hagioscope or squint running through the wall between the main building and the smaller one has been discovered and unblocked, revealing a beautiful double-arched opening with cusped heads within the main building. Through this opening anyone standing within such building could see what was taking place in front of the eastern windows of the smaller room. The inference to be drawn from this is that the smaller chamber was the chapel of the original house of the Stapletons. That there was a chapel attached to the house we gather from the wills of the second Sir Miles Stapleton of Ingham, and of his son Sir Brian Stapleton. In Sir Miles' will, which is dated at Ingham in 1414, is contained a bequest to the high altar of the religious there of "one vestment of gold which is in my chapel," while Sir Brian Stapleton by his will also made at Ingham, in 1438, after giving certain property to his son, the third Sir Miles Stapleton of Ingham, proceeds to the effect that his said son "hath insured me that he shall certain years, as his conscience deemeth, find a priest to sing in his chapel where he keepeth his household for my soul and Cecyl, my wife, and for the soul of Sir Miles of Stapulton and Ela his wife."

In Turner's *Domestic Architecture of the Middle Ages* the chapel is said to have been placed "generally near to the hall, and connected with it by a short passage leading from the dais or upper end of the hall In other instances it is placed against one side of the hall, and separated from it by the wall only, as at Raglan Castle." Is not this the arrangement at Ingham and is



HAGIOSCOPE AT INGHAM OLD HALL.



it not possible that the main building which we have described was the great hall of the Stapleton house? The actual area of the building is about the size we should expect such a hall to be, but it is certainly somewhat narrow in comparison with its length. In the north wall, immediately to the west of the chapel are the remains of a Decorated window of a character likely to occur in a fourteenth-century hall, and I understand that traces of similar windows were also found in the south wall. Turner, speaking of the halls of the fourteenth century in his *Domestic Architecture*, writes—"It was sometimes the case that the lord, proud of his lineage, had his arms emblazoned upon the walls. Basing Hall, once the mansion of the renowned family of the Basings, was anciently adorned in this manner. Stow says that their arms 'were abundantlie placed in sundry parts of the house, even in the stone-work, but more especially upon the walls of the hall, which carried a continual painting of them on every side, as I myself have often seen before the old buildings were taken down.'" Several of the old halls depicted by Nash in his *Mansions of England in the Olden Time*, are decorated with coats of arms painted on the upper portions of the walls, as for instance Adlington Hall, Cheshire. It is interesting therefore to note that in the course of the recent work at Ingham it was discovered that the walls of the bedroom at the east end of the house were decorated with a series of paintings among which occurs a continuous band of shields, one of which bears the Lion Rampant, the arms of the Stapletons. The lion is painted blue and Mr. Gurney tells me that there are faint traces of red on the claws. The ground-work between the shields was painted brick red, while on the south side there were dashes of blue which were suggestive of a human figure. There were the remains

of a plain flat oak ceiling over this room but, being decayed, they have been removed.

When we consider the features to which I have drawn attention, I think there can be but little doubt that in the domestic offices of Ingham Old Hall may be recognized the old banqueting hall of the Stapletons with its chapel adjoining. That this building formed the entire house of the Stapletons is of course inconceivable, and Mr. Gaymer found traces of extensive foundations far beyond the line of the present building.

Under the will, already referred to, of Sir Brian Stapleton, the Ingham property passed to his son, the third Sir Miles Stapleton of Ingham, who died in 1466, leaving two daughters. The eldest of these, Elizabeth Stapleton, succeeded to the Ingham estate and married Sir William Calthorpe. Sir William dying in 1494, his son, Sir Francis Calthorpe, inherited his mother's estates. Sir Francis married Elizabeth Windham by whom he had no issue, and, she dying in 1537, he married a second time Elizabeth Berney by whom he had a son, William Calthorpe, born in 1538. Sir Francis himself died in 1544, and in consequence of a deed which he had executed in his first wife's lifetime in the belief that he should die childless, a long law suit³ ensued, and it appears that it was not until about the year 1576 that William Calthorpe became legally possessed of the property, subject to his mother's life interest. Between that year and the death of his mother in 1582, William Calthorpe sold his reversion in the Manor expectant on his mother's death to Sir Thomas Woodhouse of Waxham. Blomefield tells us that "Sir William Woodhouse possessed

³ The subject of this law suit is fully described in the late Mr. Lee Warner's paper on the Calthorps of Burnham, contributed to Vol. IX. of our Original Papers. The article also contains much information bearing on the devolution of the Ingham Estate, which I have thought unnecessary to repeat.

it after Sir Thomas his brother, and Sir Henry, son of Sir William, sold it to Sir Nicholas Bacon in 1583." In 1626 the three sons of Edward Bacon, late of Shribland Hall in Suffolk, sold the Manor or Lordship of Ingham, with the rights, liberties, &c., with the members in Ingham, &c., and all their other lands in the same parish, and the site of the Priory of Ingham to Sir John Corbett of Sprowston, Bart., and Miles Corbett, Esq., of Great Yarmouth, who appear to have re-sold very shortly afterwards to William Johnson of Catton.

It was without doubt this William Johnson who built all the western portion of the present house, for, by his will, dated the 9th August, 1636, after bequeathing certain legacies to his children and two farms at Long Stratton to his second son, he gave to William Johnson, his eldest son, the rest of his lands in Norfolk, Suffolk, and Norwich, his house at Ingham to be finished by his executors as far as £500. He died on the 2nd January, 1640, and was buried at Ingham, his will being proved on the 12th May, 1641. In a very rough MS. note, probably in the handwriting of Peter Le Neve early in the eighteenth century, I have found the following relating to this house:—"Ingham. Over the door in the front of the hall, Mr. Johnson's, *Johnson*, and (blank) impaled. In the great parlour in glass, *Johnson*, Gules on a saltyre Arg., 5 fene (?) 8 Molines, Gules empaling Sab. *ten den 9*
a chevron engrailed bet. 3 cinquefoils Arg., and the date *in lines* 1638. Crest, a wolf's head erased p pale Argent and gules." These are the arms of William Johnson and of his wife Hester, the eldest daughter of Francis Smallpeece, Citizen, Alderman, and Mayor of Norwich.⁴

At some subsequent period, the old stone mullioned windows were removed throughout the house and sash windows substituted, while the whole of the west front of

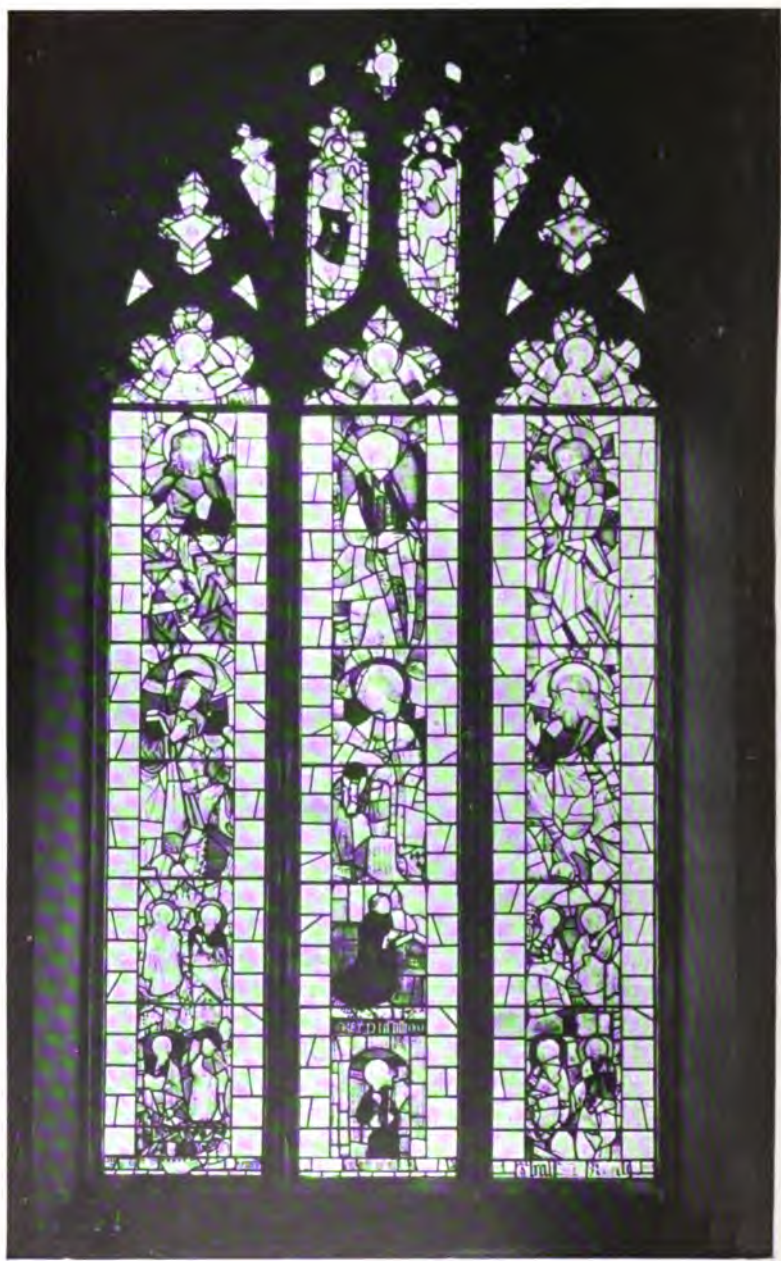
⁴ See *Farrer's Church Heraldry*, vol. i., p. 355.

the house has, in Mr. Gaymer's opinion, been re-built. As, however, the west front is almost coterminous with the ancient cellars beneath and its wall is of the same thickness as those of the rest of the seventeenth-century additions, it seems possible that it has been merely refaced. It is almost needless to say, however, that all trace of the arms over the front door and of the glass in the "great parlour" have disappeared.

In what is now the dining-room there has been a large open hearth which has in more recent times been partly filled in with brick and a huge open iron grate inserted. This grate is a very interesting specimen as it is furnished with a number of old world appliances. On either side of the hearth are two carved oak caryatid figures of sixteenth-century work, but it is doubtful if they occupy their original position, while the massive oak Jacobean mantel above, though probably introduced into the house by William Johnson, has clearly been removed to its present position from some other part of the house.



FIREPLACE AT INGHAM HALL.



STAINED GLASS IN THE CHURCH OF ST. PETER HUNGATE, NORWICH.

On the Ancient Stained Glass still remaining in the Church of St. Peter Hungate, Norwich.

COMMUNICATED BY

GEORGE A. KING.

THE Church of St. Peter Hungate is one of the few churches in Norwich possessing ancient stained glass. Originally it must have been rich in painted windows, but such glass as still remained when Blomefield saw it in the eighteenth century, narrowly escaped annihilation in the twentieth. Just prior to the initiation of the successful effort made in the year 1904 to restore the church, the glass was removed into safe keeping, and later was entirely releaded and refixed in the church. The loss sustained by years of neglect, and the wanton destruction of the glass by stone throwing, is deplorable; but the portions that escaped destruction are of considerable interest.

We gain some idea as to the character of the glass early in the eighteenth century by the following note made by Kirkpatrick in 1712.¹

¹ Taken from one of Kirkpatrick's Notebooks in the Fitch Collection, Norwich Castle Museum, by Mr. F. R. Beescheno.

"In y^e uppermost north window I read 'Orate p' . . . Meri . scit A^o dni ihrr' w^{ch} shews that it was made A^o 1522. Pretty much of y^e old painted glass remains in y^e windows of this church, especially in y^e chancel, in y^e first so: window of w^{ch} are y^e pictures of y^e four Evangelists curiously stained, one in each pane & very perfect, above y^m are two quarrels with *Ihs m^ocy*, i.e., Jesus mercy, i.e., on y^e Donor."

Further, we have the following account by Blomefield about 1740-5. In describing the Church of St. Peter Hungate he says:—

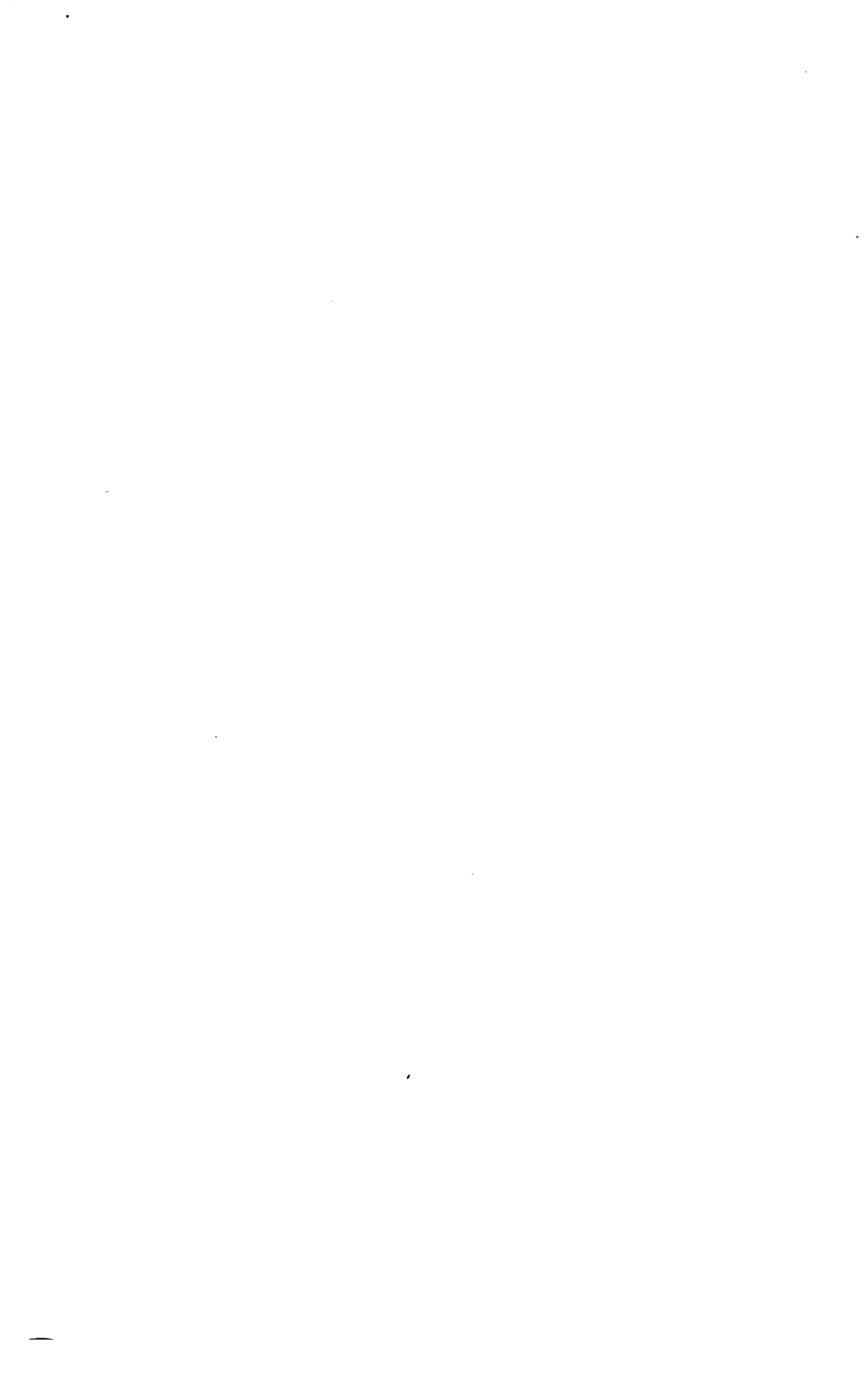
"In the east chancel window is a woman kneeling, with the arms of Erpingham; there are also the arms of Paston quartering Barry, and Shelton impaling Berney, and Paston as before impaling Brewse; likewise a full coat of Paston and his quarterings, as Somerton, Barry, Shelton, Witchingham, &c.

"In a window on the north side of the altar, is the effigies of Thomas Andrew, the rector, with an 'Orate' under him; he is kneeling in a blue vestment at prayers at an altar, his crown is shaven, and on the tonsure is represented a white cloven tongue, to express the gift of the spirit, by imposition of hands, of which the tonsure is the token or mark. In the next pane is represented the Extreme Unction, in which he attends the sick man (probably Paston his patron), on his knees, at his bed's feet, while another priest in purple performs the ceremony, and by him is the host; by the bed's side appears the face of the evil angel, which cannot approach him: the rector being again placed on his knees before the gates of the New Jerusalem, represented by that city in the clouds; and in another south chancel window are the four Evangelists and their emblems; in the opposite north window, St. Jerom, St. Austin, &c., defaced; and in the east window of the north transept



FIGURE OF THOMAS ANDREW, RECTOR

(See p. 217).



is the same rector as before, who was buried in the chancel in 1468."—*History of the City and County of Norwich*.

There must have been a considerable quantity of other glass in the church when Blomefield made the above note, although possibly of a patchwork character; and an inspection of the stained glass made prior to its removal for preservation during the recent restoration of the building showed that some time—probably early in the last century—the whole of the windows had been reglazed with sheet glass, in diamond-shaped quarries, and with a border about two inches wide, into which perhaps hundreds of pieces of the old painted glass had been inserted. But at the time of removal nearly the whole of these valuable fragments had been destroyed. Whenever this reglazing may have taken place, what still remained of the glass Blomefield deemed worthy of notice was collected, reglazed, and fixed in the east window of the chancel.

As part of the scheme of restoration of the church carried out in 1906 the whole of the glass in the east window was reglazed and replaced in its former position. Fragments of old stained glass still existing on the north side of the church were treated in the same manner, and such pieces as remained in windows on the south and much exposed side were removed to the north side of the church, as being a safer position.

A careful examination of the existing glass gives some interesting results. One finds that of the glass mentioned by Kirkpatrick and Blomefield there remains in the east window "the effigies of a priest with an 'Orate' under him," the four Evangelists (much mutilated), the head of St. Gregory, and portions of drapery from "the four Doctors of the Church, curiously stained," while the "two quarrels," bearing in abbreviated form the words

"Jesus, mercy," are in the tracery of the east window. Besides the glass just mentioned there are six small figures of Apostles, two female Saints, two Patriarchs, and a King, the head of the Angel Gabriel, parts of a figure holding a small bowl containing fire, and in the heads of the three lights are Angels holding scrolls bearing quotations from the "Nunc Dimittis."

Before going into greater detail it will be well to say that the glass is of two quite distinct dates, as evidenced by draughtsmanship, method of shading, colour of enamel, conventionality of treatment or otherwise. More than one-half of the glass is work of the middle part of the fifteenth century, and is no doubt the remains of the stained glass provided for the church at its rebuilding by John and Mary Paston in 1458-60. It is probable that there was some glass of value in the old church, but if any of it found a place in the new building nothing now remains, unless a crown, once forming part of a border and now in the north window of the north transept, is a survival. It has every appearance of being so; the glass is stout and greenish in colour, it is smear shaded, and the crown is stained. The date appears to be about 1350.

The existing glass of the period of the rebuilding includes the following interesting pieces:—The tracery in the west or tower window has in the centre openings a coronation of the Virgin; unfortunately imperfect. In the left-hand opening the Virgin Mother is seated, crowned, and with hands joined in devotion. Her dress is white and the mantle blue. She faces our Lord, who, in the corresponding opening, is also seated, His hand raised in blessing. The left hand holds an orb, which rests upon His knee. The shaft of the cross on the orb reaches to His shoulder, and to it a small banner is attached. The white robe is diapered and stained, the

mantle is blue of a slightly purple tint; unfortunately the head is gone. The seat and tapestry background extend through both openings and are covered with a flowing sprig diaper and stained. The upper part of each opening was filled with pale blue-grey glass diapered to represent clouds. In the two outside openings are four-winged angels with feathered extremities; one plays the bagpipes, the other a viol. Their wings are gold colour and ruby of beautiful quality. Quarries representing the white rose surrounded by rays are inserted in two small openings in the same tracery.

In the north window of the north transept the heads of the four lights are filled with representations of demi-angels holding scrolls. The angels are nimbed, their wings stained, and their white robes powdered with a small yellow cinquefoil. The backgrounds are alternately ruby and blue. The third angel in the series is smaller than the others, and the ends of the scroll are held in position by two smaller demi-angels; originally this glass was in the head of another window.

Of the inscriptions on the scrolls the following portions remain :—

Letabund̄ exultet fidelis chor . . . e.

S . . . est ꝛ regnū ꝛ celoru ꝛ.

Gaudet i cel . . .

Portions of canopy work still remain in the heads of the four lights of the east window of the same transept.

Coming now to the chancel, and on the north side, the centre opening in the tracery of the first window contains part of the story of Peter's acknowledgment of the Messiahship of our Lord. The opening is almost circular and about eight inches in diameter, and the figures are on a small scale. Unfortunately little more

than the head and shoulders of our Lord and St. Peter are shown, the rest being foliated background. Small scrolls issue from the mouths of the figures and bear the words "Et tu es petrus," and the incomplete sentence, "filius dei vivn . . ." These fragments evidently form part of a picture panel itself, probably part of a series representing scenes in the life of the Patron Saint. This glass appears to be of a later date than that we have just been considering.

The window next the altar has remains of canopy work in the heads of its three lights. The design is fairly rich, and characteristic of mid-fifteenth-century work. Under the central arch of each canopy, on a small pedestal-like finial, is a lion sejant. It is delicately painted, but probably has no heraldic significance. In the tracery above these lights are four winged figures. The first is a four-winged angel in armour, his head covered with a kind of turban or wreath of feathers, in the centre of which, over the forehead, is a small rose; a tippet covers his shoulders, from which a jewel is suspended. A belt is fastened round his hips, and his left hand holds a spear. In the next opening is another four-winged figure standing on the axle of a pair of wheels, with hands outstretched and uplifted. In the third opening is a similar figure with six wings, but smaller and imperfect, and there are fragments of a fourth in the next opening, which also contains about half of a female figure of much later date, evidently intended for the opening it now occupies. The saint represented was a member of a religious order, but identification seems hardly possible as no emblem remains. The work is done in grisaille, and a foliated line runs round the outside of the panel. The figure bears a very strong resemblance in treatment, colour, and size to two emblematical figures in the tracery of the east window of the



HEAD OF ST. GREGORY.

council chamber in the Guildhall, the date of which would be the year 1534, according to Blomefield.

Turning now to the east window of the chancel, we find that not a particle of heraldic glass now exists. Probably the coats of arms mentioned in the beginning of this paper were not originally in this window, and it is noticeable that Blomefield does not mention Mawtby among the coats of arms he saw. John Paston married Margaret Mawtby, and it is most likely that their impaled coats were emblazoned in one of the windows. Sir John Paston, second son of John Paston (born in 1444), married Margery Brewse, and in the east window there is a piece of glass originally part of the floor in one of the pictures and having a portion of a scroll painted upon it. The name "Margery" is written on the scroll, in black letter, and may relate to the Margery Brewse whose arms were still in the window in Blomefield's time.

There are two heads in the window, which are of interest. The first is all that now remains of the four Doctors of the Church, who once adorned the four-light window on the north side of the chancel. The head of St. Gregory is not complete, but sufficiently so to give an idea of the character of the original work. It is painted on white glass and shaded with a fine stipple on both sides, the shadows being further strengthened by fine lines. The features are well expressed, and the work seems to be from a hand less tied by tradition. The enamel is rather cooler in tone than the rest of the earlier glass, and was not so well made or carefully fired, as it has peeled and is very thin in places. It looks like glass of a slightly later date. The mitre issues from a coronet, and the Holy Spirit is represented as a Dove speaking in the right ear of the Saint. The nimbus is rather elaborately ornamented, and on the left

side of it are parts of the crosier held by the Saint. Unfortunately the margin of the glass upon which the head is painted has been broken away, so that a small part of the dove is gone and the extreme upper portion of the mitre. There is some indication of a conical cap rising in the centre of the mitre. In the east window of the chancel in East Harling Church there is a head of St. Gregory of about the same size, but the position of the head is reversed and faces to the left. In this instance the mitre does not rise from a coronet, but the tiara is indicated by the points of a coronet issuing from the sides of the mitre and a small coronet appearing at the apex. There is a very close resemblance between these two heads; they are evidently of about the same date and probably from the same *atelier*.

The head of St. Gregory has, unfortunately, no proper connection with the drapery forming the figure to which it has been attached, which is much later in execution and mainly a patchwork of various fragments of painted glass. Blomefield in his notes on the stained glass makes no mention of the Annunciation, one or two fragments of which still exist. The head of Gabriel, very delicately painted, is like that of St. Gregory, attached to the body of a figure of later date. The nimbus is seven inches in diameter, and the figure was probably about two feet six inches high. The drawing is of a conventional type, and the shading is in fine stipple. The head is adorned with a coronet, showing a cross pommé both in front and at back. The hair is in flowing ringlets and stained yellow. The head bears a striking resemblance to that of the Angel of the Annunciation in East Harling and Ringland Churches. Of the same period are some small figures, more or less complete, which were evidently at one time in the tracery of some other window in the church.



HEAD OF THE ARCHANGEL GABRIEL.

A charming figure, of about thirteen inches high, painted on one piece of white glass, represents St. James the Greater. The Saint, of venerable appearance, wears a long-sleeved fur cloak, which is fastened in front by some kind of spiral-shaped shells and loops. His hat hangs on his shoulders and is retained in position by a cord and tassel; his wallet is suspended on the right side by a strap coming over the left shoulder. The left hand holds a clasped book, and the right a pilgrim's staff and rod, secured by a narrow band crossed and recrossed down the length of the staves. The figure is well drawn, delicately traced and stippled, pale yellow stain being used in places.

St. Bartholomew is represented with a flaying-knife and book, and wearing a red tunic and white cloak.

St. Simon carries a large fish and wears a cloak of soft white with stained border.

St. Agatha holds a four-pronged hook in her left hand, in her right a book. Her kirtle is green, open in front and showing the breasts. The mantle is ruby.

There is another female Saint in white, carrying a book, but the emblem is missing, and there are parts of two or three other figures, but there are no means of identification.

With these figures of Saints there is also a fairly complete representation of a Patriarch with green turban and white cloak, while in one of the two centre openings in the tracery of this window there is another Patriarch with pale blue turban, green tunic, and white cloak. Facing him is a king, crowned, but without a nimbus; he holds a sceptre, wears an ermine tippet on his shoulders, and a red robe. It is possible that this figure is intended for Henry VI., who was reigning at the time the church was reopened, or perhaps it is intended for King David, as it appears to come in

the same series as the Patriarchs. The last-mentioned Patriarch stands with hands somewhat extended as if in animated conversation, and is an almost exact reproduction of a corresponding figure in Blythburgh Church, which Mr. N. H. J. Westlake, F.S.A., has illustrated in vol. iii., page 47, of his *History of Design in Painted Glass*. This he suggests is the figure of Nathan from a Jesse Tree window. He is also of opinion that similar figures of Patriarchs, to be found in many churches in the Eastern Counties and elsewhere, are remains of figures from Jesse Tree windows, and he illustrates the subject by examples of Patriarchs with the vine design surrounding them.

Owing to the very fragmentary nature of the glass that is under examination in St. Peter Hungate Church, it is impossible to form a very decided opinion as to the planning of the designs that once enriched the windows of this church; but it is not a little curious to find that there are two pieces of painted glass, leaded into the east window, that may have formed part of the setting for figures connected with a Jesse Tree window. The glass referred to shows portions of a vine pattern traced on white glass; the leaves are shaded, and the bunches of fruit, which are very small, are stained. One of the pieces shows part of a scroll. Against the "Jesse Tree" theory is the fact that the figures in Blythburgh Church and in the St. Peter Hungate windows have backgrounds which are usually associated with canopy work setting; and further, the fragments of vine pattern in the Hungate windows are in "grisaille," and one would imagine would prove ineffective as decoration. However, at this period a great deal of white glass was used for the main portion of a window.

The heads of the three lights are filled with demi-angels holding scrolls which bear the following inscriptions:—

I.—*Deūc dīmittis scrūu tūu dñe sedm ubm.*

II.—*Quia uiderūt oculi mei salutare tūu.*

III.—*Quod po'rasti ante facie oīu popolorū.*

The backgrounds are ruby and blue, diapered with the usual cloud pattern.

The "two quarrels" mentioned by Kirkpatrick are now in the tracery of the east window. There are examples of five different quarry designs, leaded up with other glass in different parts of the church. The "rose and sun" design has already been noticed; two have a simple ornamental unit in the centre and stained, one being almost identical with quarries once in Carrow Abbey and Elsing Church. Another, not complete, was originally four and a half inches square, the same size and nearly the same design as quarries in Ringland Church, while two other fragments are of quarries with a delicate oak scroll pattern traced thereon. A few pieces of bordering remain; one is a crowned M.R., another a crowned G. of the same size. Two others are of the usual type of border used in stained glass of the Perpendicular period, and there are some pieces of a rather large "raffle leaf and stem" design. There are several pieces of drapery with monogram powderings on them, such as the "M.R." in foliated quatrefoils.

Turning now to the rest of the glass in the east window, we find that portions of the four Evangelists mentioned by Blomefield still remain. The most perfect figure is that of St. John, easily identified by the ruby-coloured dragon issuing from a cup held in his left hand. The drawing is good, and the Saint is represented with face in profile, hair long and curled and stained yellow. The nimbus is white with a yellow margin, the right hand is partly raised in the act of

² This is evidently an error for "g."

exorcising the evil spirit, while the arm firmly presses to the side a red-covered book. The tunic is blue, the cloak white lined with green. Nothing remains of the emblem, which was at the feet of the figure.

St. Luke is identified by part of a nimbus of a russet-yellow, showing the horns of an ox and part of a wing still in their original position at the feet of the figure. The face is complete; the hair is long, black, and curled on to the shoulders. The beard is long and straight, and the drapery, which is a mere patchwork, is blue, white, and green, as in the case of St. John.

The next figure may be taken as representing St. Mark, for among the patchwork drapery is part of the body of a lion, but not in its original position. The face of the Saint is complete; the nimbus is blue, the hair black and long, the beard straight and forked. The right hand is raised in blessing, the left holding a green-covered book. The tunic was blue, the cloak white.

Of the remaining figure, St. Matthew, practically little remains except the head, which is worse drawn than the others. The nimbus is pale green, and the drapery seems to have been blue, white, and green, as in the other figures.

The canopies under which the figures stand are debased Gothic in character and very coarse in treatment. The background represents a diapered curtain of russet-yellow, the ornament being scratched out on a thin mat ground. Above the curtain are seen two semi-circular-headed windows with diamond quarry glazing. The recess seems to be coved, as the windows slope to the centre. The enamel used in these pictures is black. The heads are poorly drawn and coarsely stippled, and the hair is indicated by lines scratched out in rough fashion. The drapery appears to have been fairly well designed, but the work as a whole will not bear comparison with the earlier glass. The date appears to be about 1535.

There are portions of two other figures in the centre light of this window, to which attention has been drawn in connection with the heads of St. Gregory and the Angel Gabriel. One figure appears to be holding a bowl with a ruby flame issuing from it. The rest is drapery, mainly white but largely a patchwork, and of the same period as the Evangelists.

We have now to consider the panel of stained glass, perhaps of as much interest as anything in the window. The figure represents a priest kneeling in the attitude of prayer at a prayer-desk. His vestment is purple, and the desk and an altar-tomb in the background are yellow, shaded with a wash of enamel, upon which lines of tracery are scratched out. There was probably a cushion or book upon the desk originally, but other glass has been substituted. The background above the tomb and desk is made up of pieces of canopy. The drawing and pose of the figure are good. The head is small, in profile and tonsured. The hair is black, and lines of the hair are shown by scratching out with a very fine point.

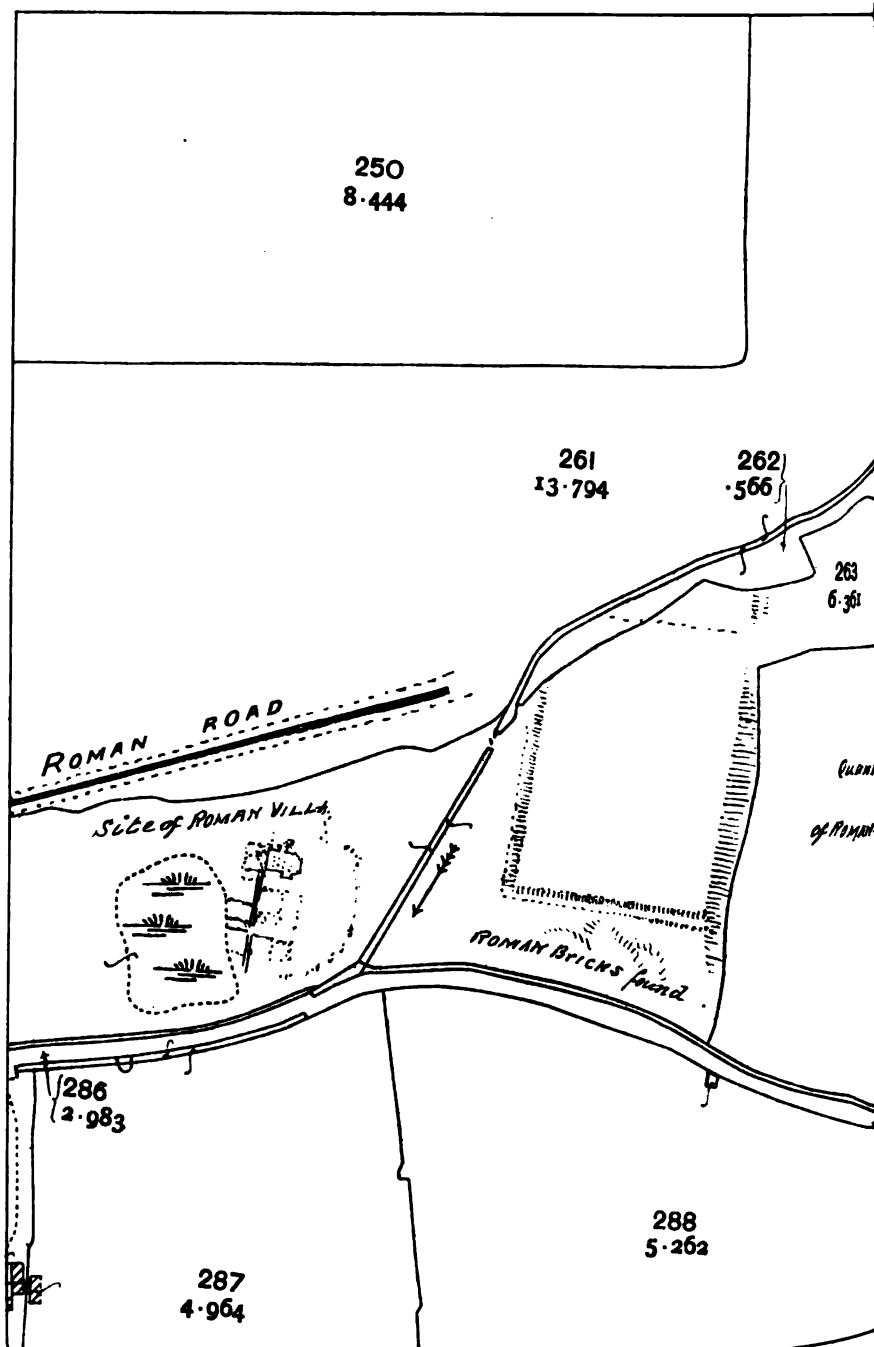
Beneath the figure are the remains of an inscription, the same that Kirkpatrick noted in 1712 but shortened, viz., *Orate : p t : a° : dñi : ihrr :* The date is a little confusing, the numerals being the black letter forms *ihrr*, but they are no doubt intended for 1522,³ as Kirkpatrick rendered it when it was in the window on the north side of the altar. The question at once arises whether this is after all "the effigies of Thomas Andrew, the rector," who was buried in the chancel in 1468.

A careful examination of the method of treatment shows that the glass is of much later date than the rebuilding of the church, and perhaps earlier than the

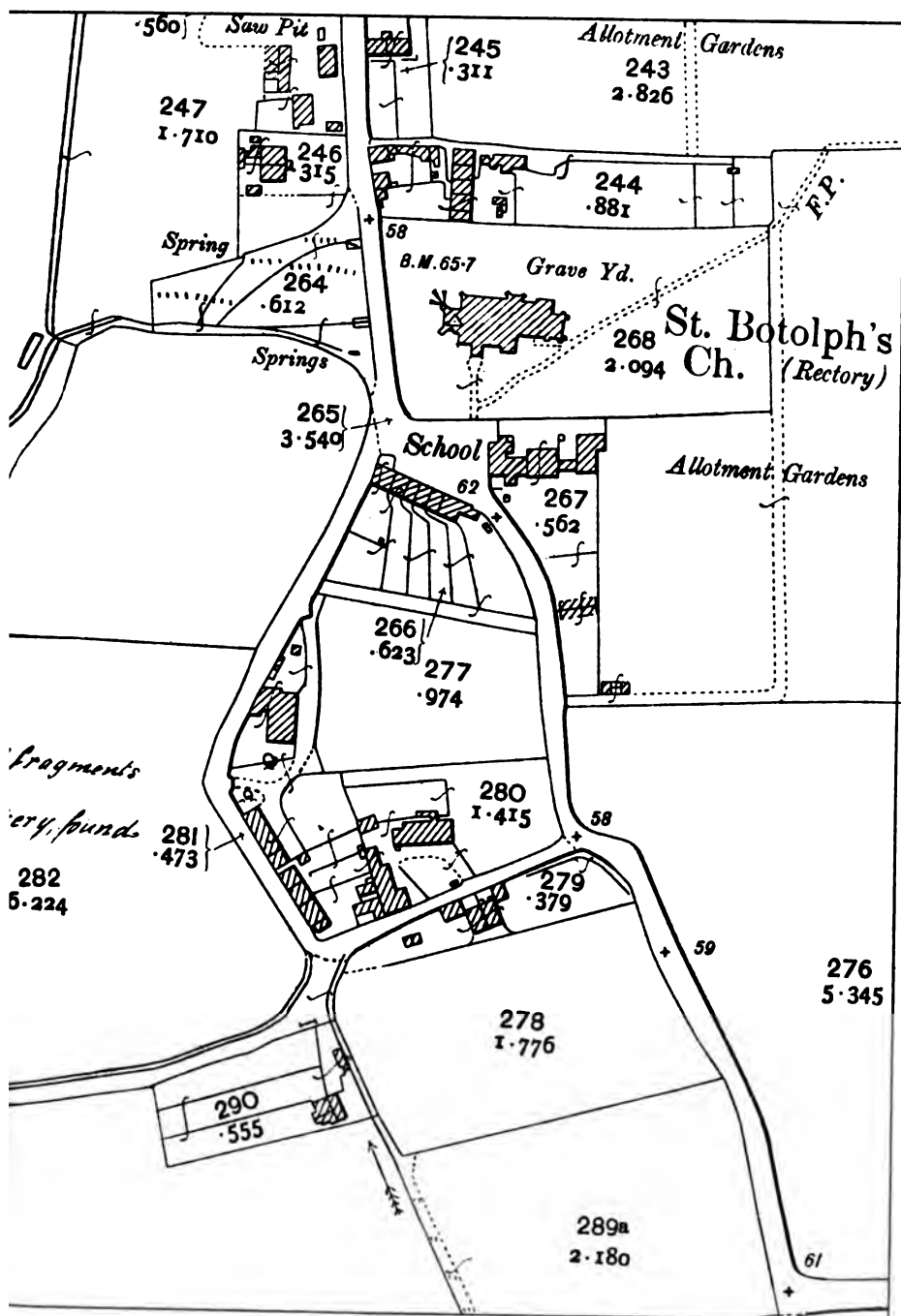
³ The Lombardic sign for 5, often used at this period, is not unlike the black letter *h*, and the angular 2 might be mistaken for an angular *z*.

representation of the four Evangelists. If this is a correct opinion, the figure is not that of Thomas Andrew, and a very careful study of the whole of the glass leads to this conclusion. The inscription with its date, 1522, might belong to the figure, but there is no record of the death of a rector between 1507 and 1561. In one of the windows in the north aisle of St. Andrew's Church, Norwich, is a small panel, on which is painted a representation of Robert Gardener, alderman, who died in 1508, and there are points of resemblance between the two figures which indicate a close approach as to date.

The inscription of 1522 is painted on yellow glass, the method used being as follows:—The enamel was prepared with water and evenly spread as an opaque wash over the strips of yellow glass, a yellow similar to that used in the picture. When the mat was dry the letters were scratched out with a sharp-pointed piece of fairly hard wood. There is a fragment of inscription in the window, of about the date of the death of "Thomas Andrew, rector." The words, written in good black letter on white glass, are "rector cui' au," but whether this fragment relates to patron or rector we shall never know.



MAP OF THE NEIGHBOURHOOD



ROMAN VILLA AT GRIMSTON.

On a Roman Villa recently discovered at Grimston, Norfolk.

COMMUNICATED BY

HENRY LAVER, F.S.A.,

President of the Essex Archaeological Society.

NEARLY opposite to the south-western corner of Grimston churchyard is a gate leading into a grass field, and on passing through this field into the next one, it will be noticed that there is, in the middle of this field, a square area surrounded by a low bank. In the Ordnance Map of 1905 this field is numbered 263. Whatever may be the origin of this bank and ditch is not evident, but any way it must be passed over for the present.

In the next field an old gravel or clay pit comes into view, and is marked as such in the Ordnance Map before mentioned.

It was in looking round this pit that Dr. Philip Laver and his wife, of Colchester, whilst on a visit to his brother, Dr. J. W. Laver of Grimston, during the spring of 1905, discovered some Roman tesserae of both the ordinary red and coloured forms, and from his knowledge and experience of what these tesserae indicated in the district surrounding Colchester, he came to the conclusion that probably the remains of a Roman villa existed in the immediate vicinity, a most favourable

position with such good springs of water near by. Further investigation confirmed his first impressions, that there had been a villa here, and that it was probably of considerable dimensions.

Dr. Laver also noticed that to the northward of this field where these remains were discovered, and forming its boundary in this direction, was a large and perfectly straight bank, with a ditch on either side, indicating very clearly a Roman road. The direction of this bank was towards Grimston Church, where it ceases, but in following on in the same line it was found it fell into other roads and could be apparently traced in a direct line as far as the Peddar's Way. All these circumstances confirming the original suppositions, I advised that information should be given of these facts to the Norfolk and Norwich Archæological Society.

After some little delay, caused by difficulties in the arrangements for proceeding with the excavations, it was decided by the Society to endeavour, with the kind consent of the Marquis Cholmondeley, to explore whatever relics might exist under the surface of this grass field, and to make such records, by plans and otherwise, as might best conduce to one of the objects for which the Society existed.

It was hoped that some tessellated pavement might be discovered—an object of considerable interest—as up to that date none had been found in the County of Norfolk, a matter of considerable surprise when it is considered how numerous are the other evidences of the Roman occupation of East Anglia.

To carry out the desire of the Society to explore these remains, Major Bale of Colchester, a native of Norfolk, a most excellent draughtsman, was asked to take charge of the work, and to make note of and to preserve every object of interest which might be brought





SITE OF EXCAVATION.

to light, and to make such sketches as might be desirable. All needful arrangements being settled, work was commenced in October, 1906, by excavating and laying bare all the foundations of walls which could be discovered. Work had not proceeded far before it was apparent that a considerable part, perhaps the larger part, of the villa had been destroyed and removed in making the pit before mentioned, and as the work progressed a still further loss appeared, as it was found that all stone worth removal had been taken out of the walls and other parts of the building, the pavement over the hypocaust even being broken up for the tiles and bricks it had contained.

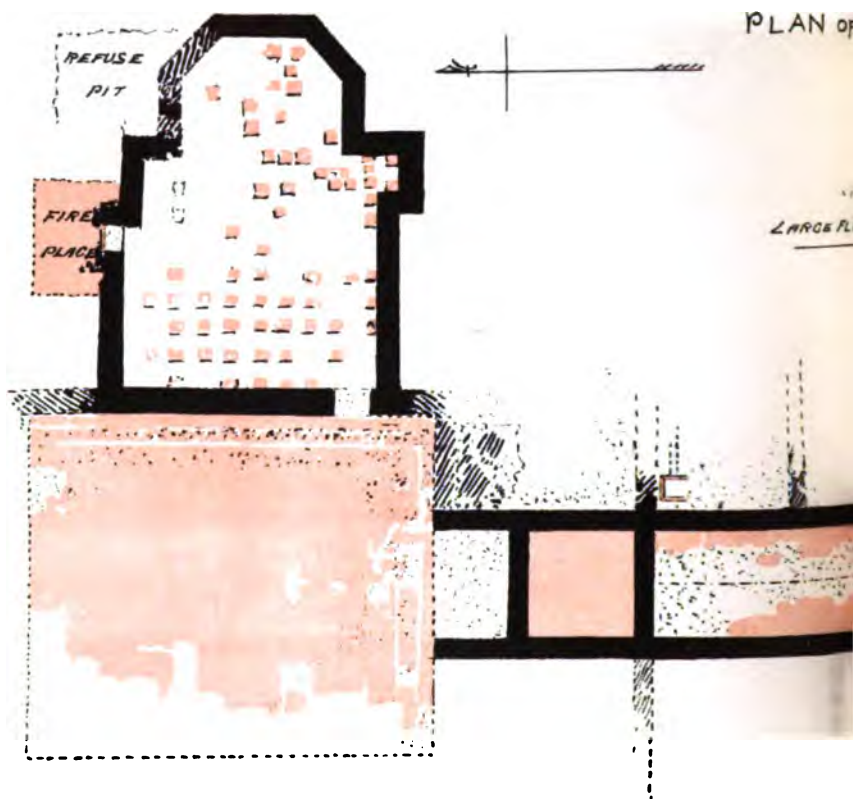
Although so much had been destroyed there still remained many relics of great interest and importance, amongst them many pieces of wall plaster, which showed that the walls of the rooms were decorated in beautiful colours and designs.

From the damage the building had received, and from the destruction it had undergone in excavating the clay pit, most unfortunately a plan of the entire villa could not be traced, a not uncommon event in rich agricultural districts, especially if there is a scarcity of good building stone, when any ancient walls are considered to be most desirable quarries, and the walls disappear in consequence. The excavations were commenced by laying bare all walls which could be found, and when any pavements were seen the whole of the overlying soil was removed, a not very difficult operation as the walls were covered by only ten to eighteen inches of soil, and the pavements by only a few inches more. After uncovering all existing walls and pavements, it was found there was a central corridor running north and south, and having at the northern end a square room. Thirty feet from north to south and twenty-five feet from east to west nearly

the whole floor of this room was perfect, the tesserae of which it was composed were about an inch square, cut out of red tiles and laid without forming any pattern, excepting that at about a foot from the wall there was a white line formed of two rows of white tesserae, and at eighteen inches from this line was another parallel line formed in the same manner, the space between them and all the rest of the floor being formed, as before stated, by common red tesserae.

The corridor was eight feet wide, and if two square divisions at the north end and a longer one at the south are included in the measurement, it was one hundred feet long, and like the room mentioned the pavement was of red tesserae, and in a fairly perfect condition. On the east side of the corridor, commencing at the south end, were the remains of five walls. These were the inclosing walls of rooms, the first was twenty feet square, the second sixteen by twenty-four feet, the third thirty-two feet by twenty-four, the fourth twelve feet by twenty-four, and then next to it a space in which walls were not apparent. There were vestiges of red pavement in all these rooms, but of the outside wall, parallel to that of the corridor, there were traces only.

Between the corridor and the clay pit there were distinct evidences of five rooms, the first at the south end of the corridor was twenty-four feet wide, but as the western wall of this and the next had disappeared, the lengths cannot be given. This room had traces of a red pavement. The next room was fourteen feet wide and had a fairly complete pavement of red tesserae. The next room had only traces of a red pavement and was twenty-two feet wide and the same long, but to the west the walls were continued about eight feet up to the edge of the clay pit, and it was here the first appearances of the building were discovered. This room

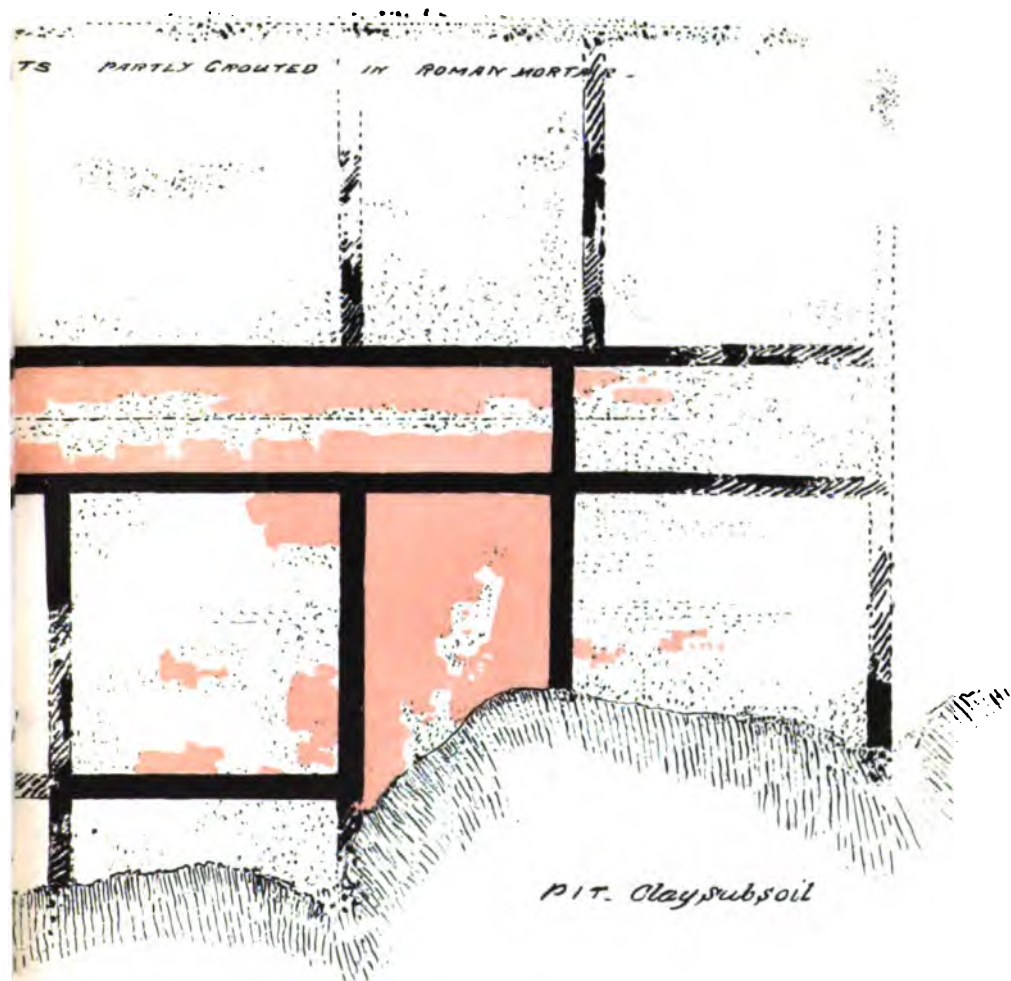


REFERENCE

BLACK, Foundations Dotted, Concrete RED, Tessellated floor

ROMAN VILLA , AS EXCAVATED,

AT GRIMSTON NORFOLK OCT. 1906





like the last had only traces of red pavement. Following the line of the corridor to the north, there were traces of two other rooms, the first being twenty feet square, and the next about fourteen feet wide. No traces of pavement remained in these two last. To the east of the first room described, and apparently opening out of it, was a large room with an apsidal end towards the east. This apse did not extend the whole width of the room, the opening of the apse being only twelve feet, and the room measuring at its widest part twenty feet, with a length of about eighteen feet to the opening. The apse was octagonal in form, with a projection of eight feet and a width, as before stated, of about twelve feet. This form of apse is most unusual, as the apse as constructed by the Romans was almost invariably circular in form, if we may judge by the examples discovered in Britain.

Towards the north there was an opening about two feet wide for the furnace of the hypocaust, and considerable traces of the walls of the furnace remained. Charcoal was plentiful both here and in a refuse pit adjoining the furnace. This room was the only one remaining in which there were any traces of a hypocaust. The floor of the hypocaust was of concrete, without any paving. On it remained a large number of the bases of the pilæ, or columns to support the floor of the room above. Some of these were of much interest, as they were irregular sections of a tessellated pavement from an earlier building with the tesserae still in position. These slabs had most frequently their tessellated face turned downwards. Others of these pilæ were formed of stones, tiles, brick, or apparently anything which came first to hand. Many of these bases of columns had in the mortar of their upper surface the impress of the stone columns which supported the floor. These supporting-columns were unusually small, only some five inches in

diameter. It is needless to say that none remained, as all the stone and useful material had been removed, not only from here but also throughout the building. It is much to be regretted that none of these round columns were left. Had any remained there would have been an opportunity for identifying the stone used. The car stone which occurs in this district is often in thin slabs, and it may be these round columns were cut from this local stone. As before stated, the floor above the hypocaust had been so broken up that it would have been impossible to have restored the design, a matter for much regret, as although the design was formed of geometrical figures only, it was probably a very good example, as the colouring of the tesserae was brilliant, and so many were of such small dimensions. Many of the cubes were cut from the remains of Samian vessels. All the tesserae and other relics found were handed over to the agent of the estate.

In some parts of the walls of the hypocaust the flue tiles stood in their original position for heating the walls of the room above. The space left after the floor above the hypocaust had been broken up was filled with the remains of the building, broken pottery, bits of bricks and tiles, and oyster shells. There were also found a considerable number of the shells of the so-called Roman snail, better known perhaps as the apple snail—a species which does not appear to exist anywhere at the present time in Norfolk. There were also found in the rubbish several articles like little bricks or tiles, which, as mortar is adhering to them, must have been somewhere in use, though how or what for is a puzzle to all who have examined them. They are about the thickness of an ordinary plain tile of the present day, and are from four to four and a half inches long, an inch and a half wide, and in the centre is a round hole, about half an inch

Rough Pavement of the

PLAN OF THE
ROMAN VILLA

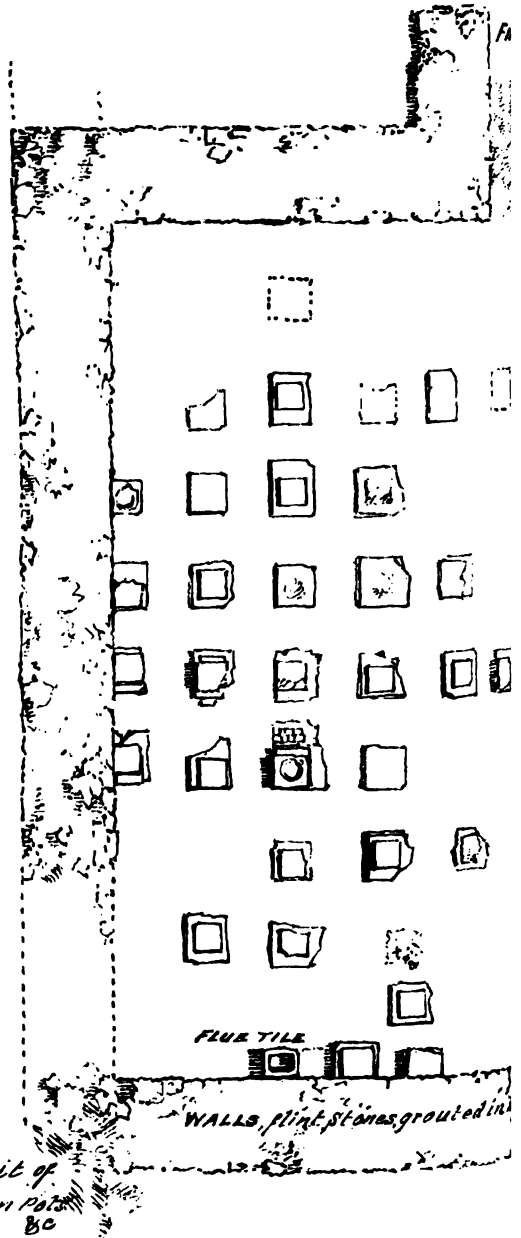
GRIMSTON NORFOLK

showing remains of

HYPOCAUST.

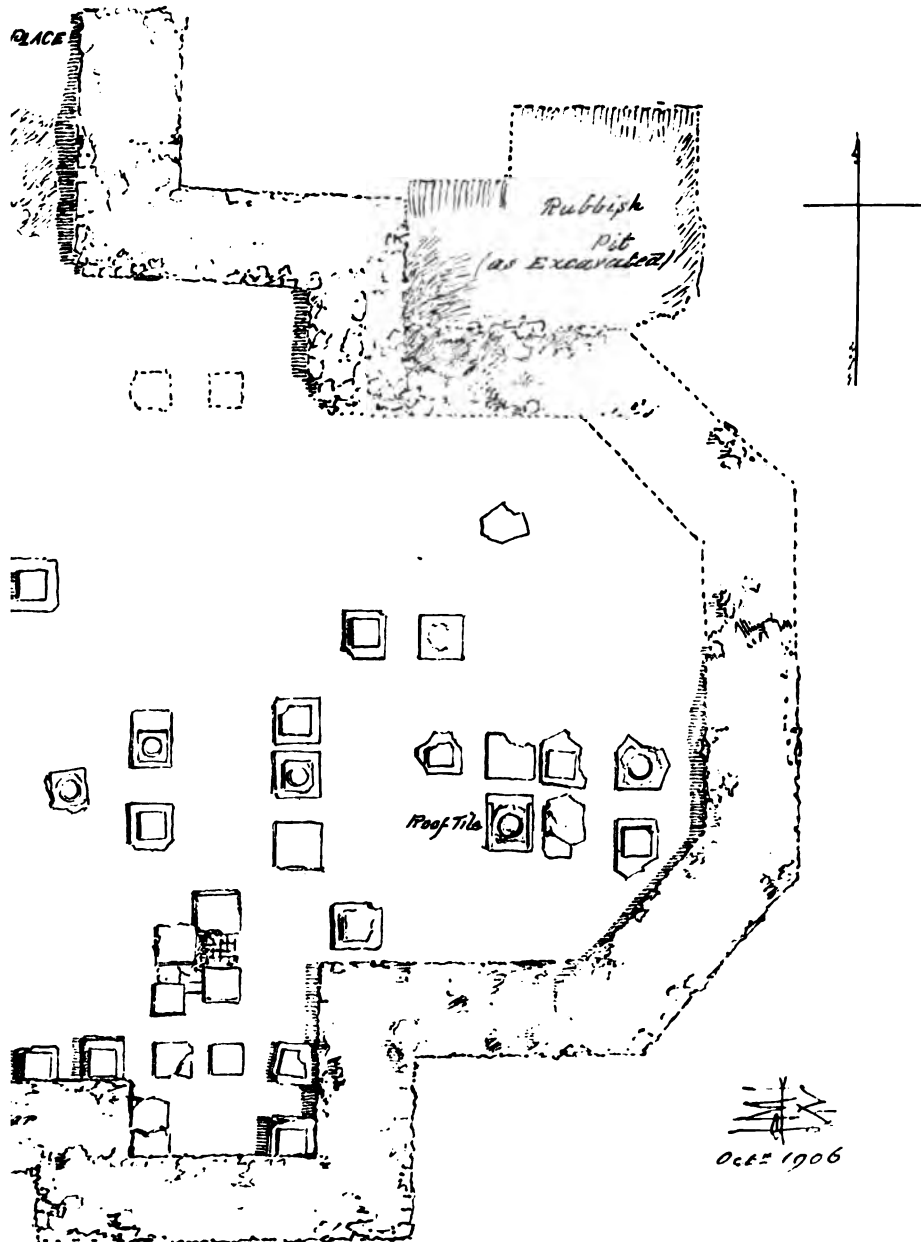
discovered

Oct 1906



2 4 6 8 10 12 14
SCALE OF FEET

Tiles flanged downward



DRAWING OF FRAGMENTS OF PAINT

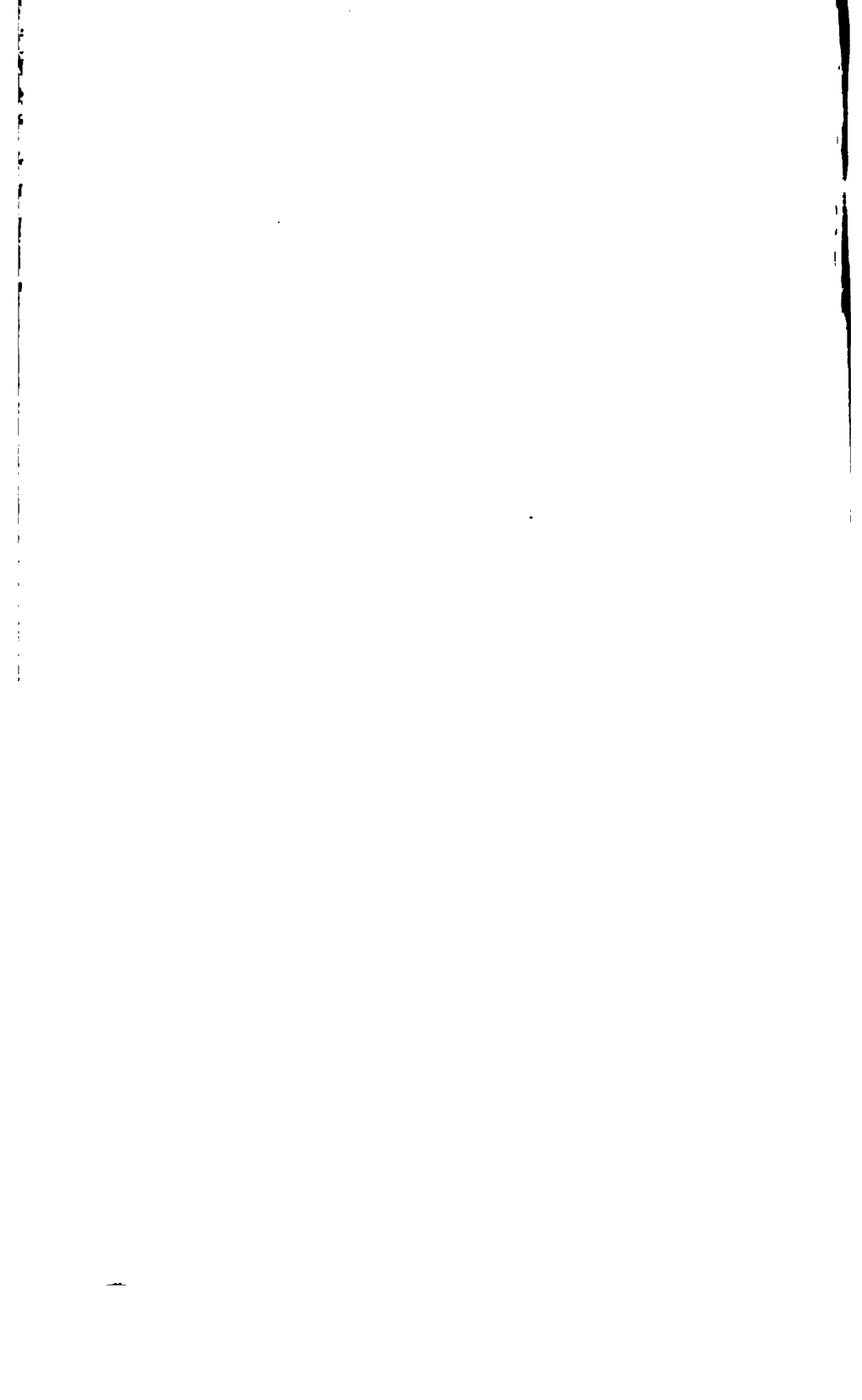


NORFOLK

PLASTER ON SITE of ROMAN VILLA.



of original size.



in diameter. They have not been chopped out of any tile, as they are carefully made, and the hole was bored through previously to the baking.

The height of the walls as we found them rarely exceeded eighteen inches, and there was but little variation in their thickness; those around the hypocaust measuring nearly two feet, the rest a little over eighteen inches. All were composed of a rubble, in which flint predominated; but there were numerous fragments of Roman bricks, tiles, and stones, and on some of these, which had evidently been re-used, were portions covered with red mortar, and with these exceptions red mortar did not appear to have been used in building the walls.

In no part could we find any doorsteps or groundsills. Nor could we find any marks indicating either their position or the substance of which they were composed. Amongst the rubbish filling up the hypocaust and other parts of the ruin were large quantities of coloured wall plaster, in a fragmentary condition; so broken, indeed, that the designs which once decorated the rooms could not be restored. The colours were, when first uncovered, very brilliant. An examination of the fragments did not show any cases of re-colouring—a rather unusual circumstance, as it is often found that a coloured and carefully painted wall has been re-plastered and re-painted.

No important finds occurred in articles of metal or bone. In iron, nails were rather numerous; and there were some examples of knives, but these were small and mostly imperfect. In bronze, the finds were of no importance, a few fragments of brooches were discovered, but there were no coins or spoons in any shape. There were a few pieces of lead found, but no vessel or implement of this metal. Bone in a finished state was rare, nothing being found except a few ordinary

hairpins. But of animal bones a very large quantity were turned out from the ruins and from the refuse pit, all the usual domestic animals being represented. There were numerous bones and teeth of the horse, ox, sheep, pig, and dog; also of the common fowl, and another bird—probably goose. Portions of the antlers of the red deer and roebuck were not rare, and there were some horn cores of the goat. In glass, there were numerous fragments of both window and bottle glass, but no perfect vessel. Shells of the apple snail, oyster, cockle, winkle, clam, and mussel were common. Fragments of pottery were present in large quantities, but no perfect vessel was found. Half a mortar in Samian ware was the nearest approach to a perfect vessel of this ware.

Although no great finds occurred in excavating the remains of this villa, the results were satisfactory, as it is clearly shown that Norfolk, like most counties in England, had a population during the period of the Roman occupation, highly advanced in the arts and conveniences of life, and that they were not confined to the fortresses and towns only of the county.

The discovery of this villa has led to attention being called to some Roman remains at Gayton Thorpe, near by, where it is reported there is another mosaic pavement, if not more than one. From the rarity of Roman remains in Norfolk it must be most desirable to have this find uncovered and examined, and as the pavements are only under a thin layer of earth it would not be a very expensive matter for the Society.

There is another spot very near to the Grimston villa which it would be very desirable to investigate. as several fields have large quantities of fragments of Roman pottery scattered over them; and there is also the square area surrounded by a bank and ditch, previously

PORTION OF MORTAR OF SAMIAN WARE.



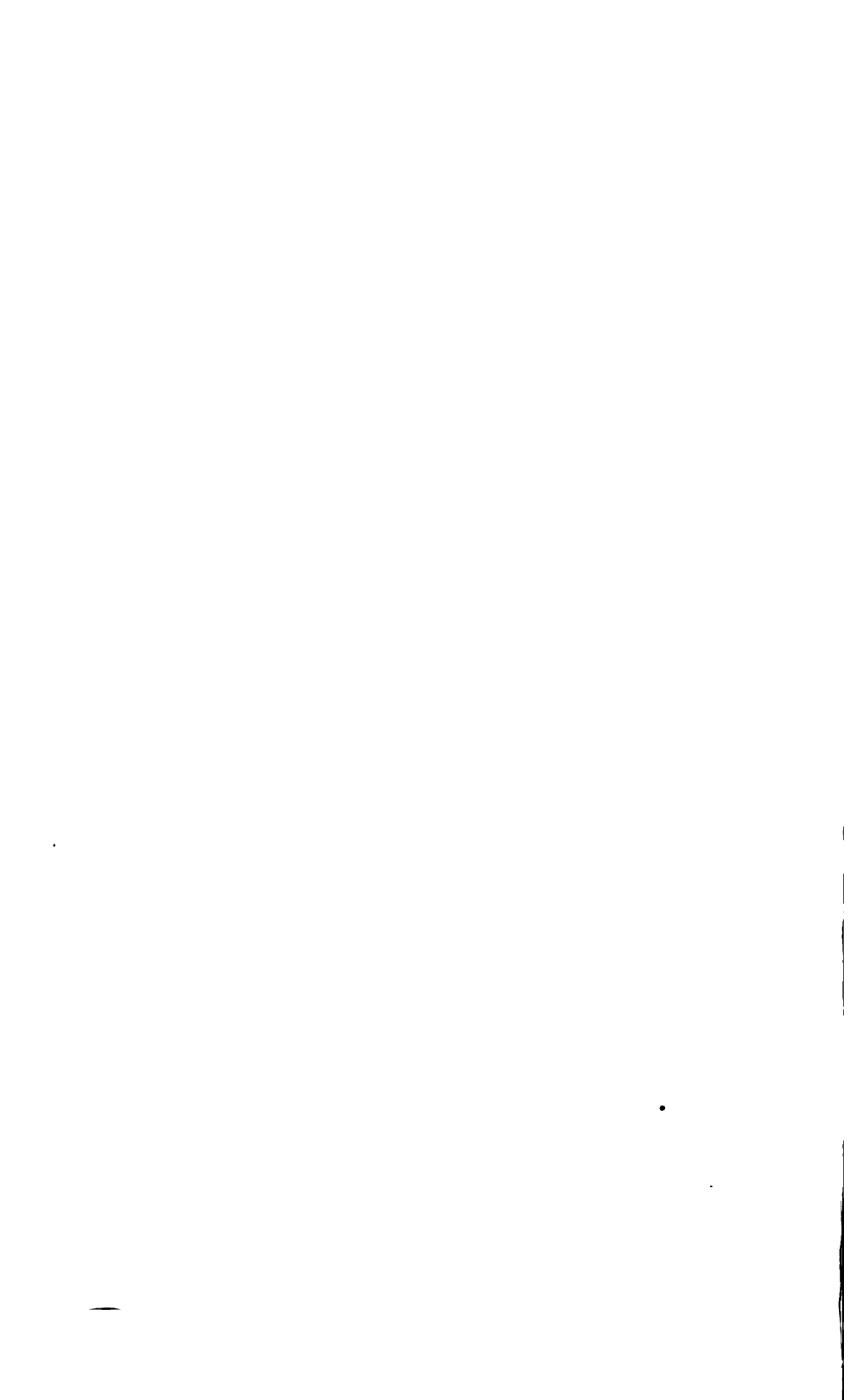
PLAN OF SOFFIT RESTORED from FRAGMENT "A"



BRICK OR TILE

P. 224

Scale about two-thirds of original size.



mentioned in this report. This certainly should be examined, and more especially an adjoining field, called Temple Field, should not be neglected, for the name is very suggestive, especially as there is a tradition in the district, amongst the labourers, that it received that name from there having formerly been a Roman temple there. This tale could not have arisen in consequence of the present discovery of a Roman building, as the tradition of a Roman temple having originally been in this field has existed in the district from time immemorial.

The plan of the remains of the villa, and the drawings of the colouring of the fragments of wall plaster, and the position of the ruin on the map of the Ordnance Survey, are from drawings made by Major Bale during the progress of the work of excavation, which he at my request superintended, and as he is so careful a draughtsman, their correctness may be absolutely depended on.

Should these finds result in attracting increased attention and interest in the Society to the numerous Roman remains throughout the County of Norfolk, much good may result. A county in which the site of the great Arsenal and Naval Station of Brancaster, and also of that of Venta Icenorum, a town of sufficient importance to be named as the final station of one of the Antonine Itineraries, besides many other interesting Roman stations, must have a very large number of remains of buildings and other relics of this period well worthy of consideration and investigation by the Society, from the light they would shed on the history of the County during its occupation by the Roman garrisons.

Notes on Diss and Bressingham Churches.

BY THE LATE

CANON MANNING, F.S.A.

I.—DISS CHURCH.

THE origin of the name Diss, or Dice as it is spelt in the oldest records, is one that as yet I have been unable to feel satisfied about. Rejecting Blomefield's suggestion that because the Saxon word means a ditch, it may be enlarged to mean the Mere, and that the town was called after it, I lean to the opinion that if it is not a settler's patronymic, as so many of our place-names are, *i.e.*, Dick, as in Dickleburgh and Ditchingham, it may mean the sloping bank by which the land falls to the Waveney. We learn from the Domesday Book for Suffolk, that in the time of Edward the Confessor, part of Diss was in that county, "in the King's possession as demesne of the Crown," and had a church and twenty-four acres of glebe. I understand by this, not that the parish of Diss extended over the present boundary of the Waveney into the County of Suffolk, but that this end of the parish, where the chief part of the town and the church



Disc Church.



stands, was then part of the County of Suffolk, the remaining part being then called Watlingsete. The Waveney Valley was then a much wider expanse of water, as the subsoil testifies, of which the Mere is no doubt a remnant, and Blomefield mentions an opinion that Hartismere was so called from it, there being no other large water or mere in that hundred.

Of the first church on this site there are no remains whatever. It was probably a smaller building with deeply splayed windows and a round tower. The principal manor and the advowson of the rectory remained with the Crown until Henry I. granted them to Sir Richard de Lucy, whose daughter and heiress brought them to the Fitzwalter family, by one of whom, Sir Robert, who was knighted in 1274, Blomefield considers, with much probability, the present church was built. It was he who in 1299 obtained a charter for a fair at his manor at Diss to be held every year on the Feast of SS. Simon and Jude. The architecture of the oldest parts of the church agrees very well with the style that prevailed in the reign of Edward I., and we may not be far wrong in putting the date at about 1290. Looking at the church from the outside, we see nothing of this except the tower, as the windows and buttresses and parapets have all been renewed in the fifteenth and nineteenth centuries. But the plan remains the same, with the exception of the chapels at the east end of each aisle, and the walls may not have been much interfered with. It consists of a chancel sixty-seven feet in length and twenty-two feet wide; a nave eighty-one feet long, and of the same width as the chancel; north and south aisles, only eleven feet four inches in width, divided from the nave by an arcade of five arches on octagon pillars; a chantry chapel at the end of each aisle; north and south porches; and a square tower at the west end.

Those who are acquainted with the sequence of English architectural styles will easily recognise the early-Decorated style of the tower. On the ground floor the archways, north and south, are of two orders, with perfectly plain mouldings, without jamb shafts; in each of the two lofty buttresses on the west face, at the second stage, are trefoil-headed niches, with straight-sided canopies, formerly containing images, of which only the pedestals remain; and the belfry windows are of two lights, without cusping in the heads. All this is very characteristic of the end of the thirteenth century. The staircase of the tower is within the thickness of the west wall, but it only reaches to the first floor, and appears never to have gone higher, and the bells are only accessible by ladder. It seems to be a later addition, as the small doorway to it on the ground floor is of late-Perpendicular work.

There is one rather unusual peculiarity to be mentioned. Most persons notice that within the church there is no lofty arch at the west end, opening into the tower as usual, but only a doorway, of the same date as the tower; but there are open archways through the tower, north and south. My explanation of this is, that as the tower abuts on the public street, there was no room for a procession path outside it, and therefore access was obtained for proceeding round the church by the passage through the tower, and the usual belfry arch inside was inadmissible, as it would have been open to the outer air.

Within the church, the chancel arch and the eight pillars, with their responds, belong to the same period, having the simple Decorated scroll-moulding on their capitals, much undercut below, as usually found; and the arches above them having two hollowed chamfers, as in the tower, and also in the north and south doorways

of the aisles. These, with a trefoil-headed piscina in the south aisle, are all the visible remains of the church as it was in the time of Edward I. No doubt the aisles then contained windows of the same date, perhaps with beautiful geometrical tracery. The chancel would have the same; and the whole interior, with finely-carved screens and parclooses, chancel stalls and nave benches, and other sumptuous furniture, and glowing with painted glass in every window, would make a scene such as we can scarcely realise now.

Towards the close of the fourteenth century a change of architectural fashion set in, and the Perpendicular style grew out of the Decorated. Straight lines and transoms in window tracery took the place of flowing ones; mouldings were shallower and narrow; arches were more obtuse, and even four-centred. This change synchronised in the Eastern Counties with much prosperity in manufactures, and wealthy merchants and landowners spent large sums on church building during the succeeding century, so that almost every church to this day has portions of that date.

It seems to have been during the first half of the fifteenth century that extensive alterations were made here, perhaps by Walter, Lord Fitzwalter, who came of age in 1422. He died about 1432, and his widow held the manor for several years. One of her daughters married into the family of Ratcliff, and her descendants became Lords Fitzwalter, and eventually Earls of Sussex.

I am inclined to place the date of the alterations about 1430 to 1440, or the early part of the reign of Henry VI. One reason for this is that the costume of the heads supporting the dripstones of the windows on the north side are of the fashion of that time; and another is that the two chapels at the east ends of the aisles, which are evidently additions, cannot be later, as

the Guilds of Corpus Christi and St. Nicholas, which occupied them, relinquished their use before the end of Henry VI.'s reign, and were consolidated into one, and built a new chapel for themselves in the town, which stood at the junction of Market Hill and St. Nicholas Street, on the site now occupied by the premises of Mr. Barns, jeweller. The aisle and chapel roofs have twenty-eight stone corbels of angels, probably of the same date.

The chancel appears also to have been taken in hand, and the two arches constructed into the side chapels. A comparison of the mouldings of the capitals and bases there with those of the nave pillars forms a little lesson in architectural style. The chancel roof is of this date, and is well preserved; there were angels with crowns between them on the cornice, as now at Yaxley; and the staircase to the rood loft remains on the north side.

We do not know what the east window was like, as at some time, much subsequent, the whole wall seems to have been removed, and until 1857 there was a square wooden window in a thin wall, as shown in old prints and drawings.

In the centre of the chancel floor is a stone that formerly had a brass of a chalice, and it is likely that it is the burial place of the rector in whose time these alterations were made, who perhaps was Edward Atherton, instituted in 1428, and who was Clerk of the Closet to Henry VI.

Besides the chancel and the chapels, the whole of the aisle windows, as I have said, were replaced, and those on the north side are the original ones, those on the south being mostly restorations of about fifty years ago. The two porches also belong to the same date. The south one had a fine front, with good flint tracery and shields of arms, but is now much decayed; the north

one has still its chamber and some good bosses in the ceiling. The aisle parapets, with much good sculpture of shields and foliage and grotesques, have been preserved, and the buttresses have had fine canopied niches. The only important pieces of woodwork of the time that remain are the west doors, which have been very richly carved. The chapel where the organ now is, was divided by a floor half way up, where a small organ was placed in pre-Reformation times. The old painted glass in the large window in that chapel did not belong to this church. The sanctus bell hung in the bell-cot outside, over the chancel arch, until 1840, and used to be rung as a sermon bell in my grandfather's time. There are no old monuments of interest: the earliest is a tablet in the north aisle to the Deyns family, dated 1661.

Still later, probably in the first quarter of the sixteenth century, the clerestory above the nave arches was altered, and probably heightened, and the present windows inserted; and the high-pitched roof, of which the weather moulding remains outside on the tower, was much lowered and appears nearly flat inside. There was, in my own recollection, some characteristic painting on the roof, especially in the easternmost bay, over where the rood stood, and a carved cornice of strawberry-leaf running the whole length of the roof, some of which I afterwards obtained, and it is to be seen surmounting the organ screen in the north aisle. The roof over the present organ was also similarly decorated, and I had a drawing made of it. These were coloured over, to a uniform brown, by the taste of the early Victorian period, in 1850. The church was then reseated with the uniform closed sittings still remaining; a gallery in the south aisle was removed; a deal pulpit and reading-desk and clerk's seat were against a north pillar in the middle of the church. The font was a wooden vase on a pedestal.

In the first year of my incumbency, 1857, the chancel was lengthened about seventeen feet, but upon old foundations. Some building, if not the chancel itself, had existed there. A new font and pulpit were erected; and the vestry, which had been rebuilt in 1785, in the "carpenter's Gothic" style, was restored. The reredos was erected in 1869, and several memorial windows soon followed.

In 1877 the west gallery was removed, and a new organ placed in the present position; and the chancel refitted with choir-stalls. Dean Goulburn preached the sermon at the opening service.

I might mention several matters of minor archæological interest relating to the church and its former history, but I will only refer to two events of old times which occurred here.

In 1524, Thomas Howard, K.G., second Duke of Norfolk, died at Framlingham Castle, and on the 22nd of June his body was brought to Thetford Priory for burial, resting the night on the way at Diss Church. A long account is to be found in a MS. of 1618, quoted in Guthrie's *Peerage*. A chariot bore the corpse, attended by a magnificent cavalcade, decked with cloth and heraldry. There were three coaches of friars, the chaplain, a standard, and 400 staves with torches; followed by knights, esquires, gentlemen of his household, treasurer and comptroller, Windsor herald, Clarenceux and Garter, kings of arms, many mourners in long gowns of black cloth, their horses in heraldic trappings, to the number of 900. They were met at each village by the clergy and choristers, and services were sung and alms distributed. At Hoxne the Bishop of Norwich met them *in pontificalibus*, with a procession, singing the service. "At the town of Diss they were met with all the procession belonging to the church choir and town. The

church porch was hanged with black, garnished with arms, and in the midst of the choir the noble corpse there rested for that night. A solemn dirge was sung. The Duke of Norfolk, son and heir of the deceased Duke, chief mourner, with the rest of the mourners, whereof the chief were the Earl of Oxford, the Lord Edmund Howard, the Lord Fitzwalter and his son and heir, the Lord Willoughby, the son and heir of Rice ap Thomas, and Sir Thomas Bullen [father of Anne Bullen, afterwards Queen,] were all kneeling about the hearse during the service. A watch attended all night in the church, about the corpse, of twelve yeomen, twelve gentlemen, two yeomen ushers, and two gentlemen ushers. The next morning, between six and seven of the clock, all repaired to the church, and the mourners to the place about the hearse, as they were the day before. Then a solemn mass was sung; and at the offering of the said mass, the chief mourner was brought to the offering by the kings of arms and heralds, Sir William Findlay, kn., the chamberlain, bearing up his train, and the Earl of Oxford delivering unto him his offering; also all the mourners accompanying him, two and two together, according to their degree; and after the offering, the Duke was brought in like manner to his place again. The service done, everyone was marshalled by the heralds, in the same order and array as they had been the day before, and so passed from the town of Disse to Thetford."

The other circumstance I would mention is of a less creditable character. The sport of hawking once took place in this church. John Skelton, poet laureate to Henry VIII., the celebrated satirist, extolled by Erasmus, was rector of Diss from about the year 1500 to 1529. His work was well known. Some of his poetry is witty and imaginative, with much of coarseness and buffoonery,

In a piece called "Ware the Hawke," he tells of a beneficed parson who hawked in Diss Church:—

"A priest unrepent
Straight to the Sacrament
He made his Hawke to fly
With hugeous showte and cry,
The hye alter he strypte naked."

And then this "fonde frantike falconer" swore horrible oaths, vowing that before he left the church his hawk should eat a pigeon till the blood ran raw upon the very altar-stone. This ribald ecclesiastic fast bolted and barred himself in the church; yet, says Skelton:—

"With a pretty gin
I fortunèd to come in,
This rebell to behold,
Where of hym I contrould;
But he said that he wolde,
Agaynst my mind and will
In my church hawke still."

In the altercation, a huntsman threatened to set his hounds on a fox in the church, and at this point—

"Down went my offering box
Boke, bell, and candell
All that he might handell."

Further outrageous sacrilege was committed, more than enough to justify Skelton in saying that such "lossels" made the church of small authority.¹

Skelton's violent and bitter attacks on Cardinal Wolsey caused measures to be taken to apprehend him; but he took sanctuary at Westminster about 1522, and seems to have remained there till his death in 1529. His were the days of non-residence among incumbents, but it is

¹ Mr. James Hooper, in article on Skelton, *Gentleman's Magazine* for September, 1897, p. 308.



likely that he did reside here at times, as he witnessed some of the wills of his parishioners, and so no doubt he lived where the present rectory stands.

Most of the printed accounts relating to Diss will tell you that Ralph de Diceto, Dean of St. Paul's in 1183, a very famous man in his day, was a native of Diss. There is no evidence for it beyond the similarity of name. I had some correspondence with Bishop Browne of Bristol on the subject when he was Canon of St. Paul's, in connection with a list of the Deans to be placed on a brass plate in that cathedral; and he came to the conclusion, which was also that of Bishop Stubbs of Oxford, that this Ralph was not an Englishman at all. The arguments will be found stated in the preface to an edition of the Dean's Treatises published in the Government Record series.

II.—BRESSINGHAM CHURCH.

This church is of two periods of architectural style, early-Decorated and late-Perpendicular. The only sign of earlier work is that a holy water stoup in the porch appears to be made out of a Norman capital, but whether originally belonging to this church or not I cannot say. There is also an early corbel in the coping of the south aisle.

The main building belongs to the end of the thirteenth century or c. 1300. Of this date are the walls of the chancel, with a window on the north side, and the sedilia on the south, the nave pillars and arches, with the north and south doorways and the font. The pillars have an octagonal plan and are light and graceful, and their capitals are much undercut. The font has shallow tracery and foliage frequently found at that date; the oaken chest may be equally old. The church may have

been erected partly by Sir Richard de Boyland, an itinerant judge in the reign of Edward I., who was disgraced for his extortions when the King was abroad, and fined 4000 marks, and who came to live in this parish, and built a great mansion, now a farm-house called Boyland Hall. He there constructed a conduit for water and baths, some of which remains, and for supplying water to some extensive moats which he caused to be made round his orchards and park. The leaden pipes are even now sometimes turned up in ploughing. Between this date and the end of the fifteenth century there are no signs of any alterations to the building.

There was very likely a round tower, which gave place to the present square one with its tasteful west front, about 1493, when Sir Roger Pilkington, of a Lancashire family—whose ancestor, Sir John Pilkington, had married the heiress of the Verdon family, lords here about a century before—is believed to have begun its erection. It is a fine piece of flint-work with a good west doorway, having in its mouldings the crowns of Bury Abbey, and in the spandrels two coats of arms, the sinister one being those of Pilkington quartering Verdon, and the dexter one those of Lancaster, another manorial family of the parish. To this date and during the following twenty or thirty years the rest of the Perpendicular work here may be attributed, viz., the aisle windows and the beautiful nave roof. The clere-story of eight windows, with good flint panelling between them, is dated outside below a window on the north in Arabic numerals, 1527. To this date or a little later we may also ascribe the grand bench ends in the nave and aisles, with their decidedly Renaissance ornamentation. They have semi-classical figures with scrolls, etc., but are a good deal mutilated, and it is not easy to say

whom they were intended to represent; several of them seem to be angels. Sir Roger Pilkington did not live to see the whole of this restoration accomplished. He was buried on the north side of the altar, and had an altar-tomb with brasses to himself and his wife. The top slab with the casement of the brasses was still on the floor until the tile pavement was put down.

In 1638 a faculty was obtained for "beautifying" the church, and a parclose screen in the south aisle appears to have been taken away. In 1644 the "superstitious pictures" in painted glass were destroyed, but the portions now in the east window were preserved at the hall till they were restored to the church by Humphry Clayton, rector in Blomefield's time. The inscriptions on the bells were also partially erased by John Nun in 1644, for which he received 13s. 4d. In 1674, or before, fourteen wainscot pews were erected, and the highest allotted to Edmund Salter, M.A., for his liberality in the previous "beautifying," upon which he put a Latin inscription. The vestry was demolished in 1658, but has been rebuilt in modern times. There were two Guilds here, St. John the Baptist and St. Peter, and Blomefield mentions a book of their accounts preserved in the church chest, but I fear it has since been lost or destroyed. The arrangement of the upper seats in the nave as they now appear is quite recent.

Church Plate in Norfolk.

COMMUNICATED BY THE

REV. E. C. HOPPER, M.A.,

Rector of Starston.

DEANERY OF HUMBLEYARD.

THE Deanery of Humbleyard is practically co-extensive with the Hundred of the same name, which used to hold its meetings at the "Humble yard," a place still shewn, close to the Green by Swardeston Hall.

Munford points out that as "Humble" ("humilis") is a Latin word, and "yard" Saxon, it cannot well be "low yard," and it is on fairly high ground. "Humble" is then probably a personal name. The Hundreds, or District Councils, used to meet in almost any convenient place, often by the ford of a stream.

The church plate of this Deanery contains a few pieces of unusual interest, as the old "Guild Cup" (as I think,) at Hethel, and some pieces of late Norwich make. There are also Elizabethan Cups with the Paten Covers, and later work, almost without exception good.

I have freely used Mr. Cripps' and Mr. Jackson's books again, with Archdeacon Nevill's notes, kindly lent by Archdeacon Pelham.

I wish to express my sincere obligations to all the Clergy and others who have kindly allowed me to see the plate.

BOWTHORPE, S. MICHAEL.

The church is in ruins, but the benefice is consolidated with Earlham.

The plate, which is kept at Earlham, is marked with the Norwich Castle and lion, the crowned rose, a crown, and A H linked, for Arthur Heaslewood. (Jackson, p. 300.)

Cup.—"Calix Ecclesiæ de Bowthorpe, Norfolk, ex dono Roberti Yallop Militis, 1680."

Paten Cover.—"Tectum Calicis Ecclesiæ de Bowthorpe, Norfolk, ex dono Roberti Yallop Militis, 1680."

Alms Dish.—"Subsides Ecclesiæ de Bowthorpe, Norfolk, ex dono Roberti Yallop Militis, 1680."

BRACON ASH, S. NICHOLAS.

Cup.—Elizabethan. Bearing the Norwich Castle and lion, the orb and cross. C, for 1567-8.

"+ THE TOWNE OF BRACONESHE, 1567."

Paten Cover, without foot.—Same marks and date. "BRACON ESSHE, 1567." This fits the cup, convex side downwards, and is, no doubt, the pre-Reformation paten barely altered.

Paten.—Bearing the lion's head erased, Britannia. Court hand l, for 1706, and Sl, the mark of Gabriel Sleath. "Bracon Ash in Norfolk, 1707." E G. The present Rector does not know to whom these initials should be assigned—perhaps the donor.

Larger Paten, on foot.—The leopard's head crowned, lion passant, King George III's head. d, for 1819. Maker, P R, i.e., Philip Rundell.

"With humility this Paten is placed on the Altar of Bracon Ash, by Elizabeth Berney, Relict of Thomas Berney, Esq., and Mother of Elizabeth Berney and Thomas Trench Berney, 25 December, 1819."

EAST CARLTON, S. MARY.

Chalice.—Elizabethan Communion cup, in very good preservation, of "Norwich" shape. Marked with the Norwich Castle and lion, the sun in splendour (probably the mark is rather defaced), the mark of Peter Peterson. C, date letter for 1567-8.

"THE TOWNE OF ESTE CARLTON, 1568."

Paten.—Plated.

Flagon.—Has the leopard's head, the lion passant. Q, date letter for 1731, and TE under a crown, the mark of Thomas England.

"East Carlton. Presented by the Executrix of R. Bransby Francis, for 20 years Curate of this Parish, 1850."

Alms Dish.—Brass.

COLNEY, S. ANDREW.

Chalice.—Elizabethan Communion cup, of Norwich shape. Bearing the Norwich Castle and lion, the orb and cross (maker's mark). C, date letter for 1567-8, with the assay scratch.

" + THIS · CUP · P'TAYNING · TO · COULNE."

Flagon.—Bearing the leopard's head crowned, lion passant. N, for 1728. Maker, R B. This maker's name has not been traced. Plate at S. Lawrence Jewry, London, is by the same maker.

"The gift of Mrs. Sarah Johnson to the Church of Colney, 1728."

Paten and Alms Dish.—For this two plated dishes serve. They are engraved, "Colney Church, 1858."

CRINGLEFORD.

Chalice.—Bearing Britannia, lion's head erased. Court hand N, for 1708. Maker, E A, John Eastt.

Paten.—Small. Same marks.

"Donum Johannis Pykarell Generosi, Ecclesiæ Parochiali de Cringleford, 1708."

Larger Paten and Flagon.—Same marks and inscription.

Chalice.—Bearing leopard's head crowned, lion passant. O, for 1631 (probably). Maker, I A.

"THE GUIFTE OF THOMAS LAYER ALDERMAN OF NORWICH TO THE CHURCH OF CRINGLEFORD FOR A COMMUNION CUP."

Alms Dish.—A good silver dish, encased in an oak frame. It bears the leopard's head, lion passant. T, for 1894. Maker, T W D.

DUNSTON, S. REMIGIUS.

Chalice.—Elizabethan Communion cup. Marked with the Norwich Castle and lion. C, date letter for 1567-8, and the sun in splendour, the mark of Peter Peterson.

"DUNSTON, 1567."

Paten.—Marked with the lion's head erased, Britannia. E, for 1720, and E A, the mark of John Eastt.

"Ex dono Matthæi Long Armigeri, ECCLESIAE DE DUNSTON, 1721," enclosing the arms of Long.

Dish.—Marked with the lion passant, X crowned, the crown being the Sheffield City mark. X, date letter for 1816, and head of King George III. Makers, T W & Co., i.e., Thomas Watson & Co.

"Dunston, 1817."

Flagon.—Glass, with silver top. Bearing the leopard's head, lion passant. P, for 1890. Maker, J B.

EARLHAM, S. MARY.

Chalice.—Leopard's head crowned, lion passant. R, for 1674. Maker, I G or T G.

"Ex dono Thomæ Waller, Servientis ad legem in usu Ecclesiæ Paroch de Earlham."

Paten Cover.—Bearing the Norwich Castle and lion, seeded rose crowned, a crown. TH, the mark of Thomas Havers.

"Donum Roberti Pepper, LL.D^{us} Cancell, Norvic."

EATON, S. ANDREW.

A very interesting chalice and paten, of late Norwich make. The marks are nearly defaced, but I believe them to be:—Maker, I P, (possibly P P, the punch seems to have slipped), a crown, as used at Norwich, 1670-1680. A date letter like an n reversed. This does not fit well with any known list of date letters. The fourth mark is practically illegible. I took it to be, perhaps, the crowned rose, as in "Jackson," p. 301. Mr. Walter, who kindly examined it at my request, thinks it is a hitherto unknown mark.

Chalice.—"ETEN WOD, 1684."

Paten.—"The gift of B. Astley, widow."

There is also a new set, made after good medieval design, of a chalice, paten, and flagon, all dated m, for 1867, and the other marks of that year. Maker of chalice, J B; of the paten and flagon, ^{ER}J R but these are very faint.

Chalice.—"Calicem salutaris accipiam, et nomen Domini invocabo."

Paten.—"Agnus Dei qui tollis peccata mundi da nobis tuam pacem."

Flagon.—"Pascha nostrum, immolatus est Christus."

EATON, CHRIST CHURCH.

A modern church, built some thirty years ago. The plate consists of two chalices, two patens, a flagon,

and a spoon, all bearing the leopard's head, lion passant.

E J

5, for 1873. Makers, B *i.e.*, Barnard & Co. They are

W J

of good medieval shape, somewhat after the model of the Coombe Keynes plate in Dorsetshire. (*See* Cripps, p. 226.)

FLORDON, S. MICHAEL.

Chalice.—Bearing the leopard's head crowned, lion passant. p, for 1612. Maker, R D in a shield over five pellets in cinquefoil.

"A Communion Cupp, given by Robert Kemp, Esq., to Flordon Church."

Paten.—Marked with the leopard's head, lion passant, queen's head. d, for 1859. Maker, ^{MB}_{AT}.

"In Memoriam. G. F. Whitaker, Rector; died November 24, 1883."

The Rev. I. Easton, Rector, showed me the terrier of 1794, containing this description:—

"One silver cup, weighing about twenty ounces, with a salver to it, weighing about eight ounces. One pewter salver."

The silver "salver," possibly a paten cover to the chalice, disappeared about 1812, and nothing has been heard of it since.

HEIGHAM, S. BARTHOLOMEW.

Chalice.—Elizabethan Communion cup. Bearing the Norwich Castle and lion. C, for 1567-8. Maker's mark, the flat fish.

Paten Cover.—Same marks and date. On the foot:—

"SENT BARTELMEUS OF HAYHAM, 1567," and the assay mark.

Chalice and Paten.—Very large. Bearing the lion's

head erased, Britannia. Court hand m, for 1707, and Sl, the mark of Gabriel Sleath.

"Eccles^{ia} S^u Bartholomei de Hegham juxta Norvic. Sacrum, J W R^r, 1707."

Paten.—Inscribed on base:—"Heigham, 1656." The marks, which are somewhat abnormal, are:—

(1) A rose, without stem, more like an Elizabethan sexfoil.

(2) A crown, as used in Norwich about 1650.

(3) Maker, A R.

(4) Lines crossing each other, like a net.

Flagon.—Glass, with silver mounts. C, for 1878. Maker, T P, and the other marks of that year.

"Presented to S. Bartholomew's Church, Heigham, by E. M. Goulburn, Dean of Norwich, in memory of Bishop Hall, Dec. 10, 1878."

Chalice.—Modern. q, for 1871. Maker, H L H L, i.e., Henry Lias & Sons, and the other marks of that year.

"In loving Memory of Eliza Browne Fitch, Woodlands, Heigham, obiit August 10th, 1885."

"I will receive the Cup of Salvation and will call upon the name of the Lord."

HEIGHAM, S. BARNABAS. (New Church.)

Chalice.—Of good medieval design. g, for 1902. Maker, ^{F D}W and the silver marks.

Paten.—k, for 1905. Makers, G & S C limited, other marks as before.

Flagon.—S, for 1893. Makers, ^{S W G}J L other marks as before.

On each:—"To the honour and glory of God, and in memory of T. and A. J., S. Barnabas, Heigham. Consecrated Feast of the Conversion of S. Paul."

HEIGHAM, S. PHILIP. (Church built about 1870)

Two Chalices.—Of goblet shape. Bearing black letter A, for 1836. Head of King William IV. Maker, W B., i.e., William Bateman, and the silver marks.

A large Paten and Flagon.—With the same marks.

Two Chalices and Two Patens.—T, for 1874. Makers not very distinct, perhaps $\begin{smallmatrix} T & C \\ E & C \end{smallmatrix}$ and the silver marks.

HEIGHAM, S. THOMAS. (Church built about 1888).

Four Chalices.—Of good medieval design. Bearing the leopard's head, lion passant, queen's head. Two of these are dated H, for 1883; one K, for 1885; and one L, for 1886. Maker of each, J S H, i.e., Sir J. H. Savory, formerly Lord Mayor of London and President of the Goldsmiths' Alliance.

Credence Paten.—Same marks. N, for 1888.

Flagon.—Of good ewer shape. Same marks. K, for 1885. Makers, A S H. Probably the same firm.

Straining Spoon.—Bearing the leopard's head, lion passant, queen's head. n, for 1868. Maker, G A, i.e., George Angell.

The box containing this very beautiful set of modern plate has this inscription:—

“Church of S. Thomas, Heigham, Norwich. Communion plate. Presented by Samuel Miller, of the Parish of S. Stephen, Norwich, June 28, 1888.”

[Mr. Miller, of Miller and Leavins, Rampant Horse Street, now Messrs. Goose and Son.]

HEIGHAM, HOLY TRINITY. (Church built about 1850).

Two Chalices.—Of good medieval shape. Bearing the

leopard's head, lion passant, queen's head. One dated b, for 1857; the other c, for 1858. Makers, ^{CTF}_{GF} for Charles T. Fox and George Fox.

Patén.—Leopard's head crowned, lion passant. J, for 1764. Maker's name illegible.

Flagon.—Bearing the leopard's head, lion passant, queen's head. U, for 1855. Maker, ^{CTF}_{GF} as before.

"Presented to Trinity Church, Heigham, by Lady Hoste and the Rev. W. R. Collett, M.A., August 8, A.D. 1861."

Alms Dish.—Bearing the lion's head erased, Britannia, Court hand S, for 1713. Maker, R O. Same inscription as the last.

Pair of Chalices.—One silver, one plated. The silver one bears the lion passant, the crown (Sheffield city mark), queen's head. Z, for 1867. Makers, ^{HM}_{EH} or ^{RM}_{EH} for Martin Hall & Co.

Flagon.—Plated.

Two Patens.—Plated.

HETHEL, ALL SAINTS.

Chalice.—A very interesting cup, no doubt originally secular, with upper rim perhaps repaired. In the circular floral scroll is a workman's double hammer, which may mean that it was originally a "Guild" cup, perhaps of Masons.

Marks.—The leopard's head crowned, which is very indistinct; b, possibly for 1559, but is very likely the letter for 1499. Maker's mark, an object possibly intended for a pastoral staff or crook. The lion passant is absent. The assay scratch.

Pewter Flagon and Two Pewter Dishes.



CUP AT HETHEL CHURCH, SHEWING THE HALL MARK.



CUP AT METHEL CHURCH.



The marks on this most interesting cup are so far remarkable that the lion passant being absent, the date should be before 1545, but as they are on the repaired (?) rim, it is difficult to write too positively. It is of the general style, 1500-1600, as found on municipal and some College plate of that date. Such cups are sometimes described as of "thistle" shape, as the fine cup at S. Peter Mancroft, Norwich, which it rather resembles.

Dr. Bensly kindly sends me extracts from the various terriers, showing that this cup always seems to have been at Hethel.

.1633. Earliest terrier.

1709. Earliest terrier in which the church plate is mentioned. "One silver cup, a flaggon, and a plate."

1716. "One silver cup, weighing about five ounces."

1894. A silver cup, beautifully chased, weighing upwards of five ounces; a pewter flaggon, a pewter paten.

Terriers of intermediate date record the same.

HETHERSETT, S. REMIGIUS.

Chalice.—Elizabethan, of Norwich shape and make. The usual floral band, but no inscription.

Marks.—The Norwich Castle and lion. C, date letter for 1567-8. Maker's mark, the maiden head.

Paten.—Marked with the lion's head erased, Britannia. Court hand t, for 1714, and EA, *i.e.*, John Eastt.

"Deo, et Ecclesiæ de Hetherset, 1715."

Paten.—Marked with the lion's head erased, Britannia. Court hand u, for 1715, and GR, the mark of Richard Greene.

Two Flagons.—Duplicates. Marked with the leopard's head crowned, lion passant. Date letter nearly defaced, perhaps C, for 1738. Maker, T W under a covered dish, or some such object, for Thomas Whipham.

"Ex dono Geor. Jenney Arm. 1739."

New Chalice.—Marked with the leopard's head, lion passant, queen's head. C, for 1878, and SS, for Stephen Smith.

Alms Dish.—Of plated ware. "Ex dono T. B., Hetherset, 1763." It bears "ES" and these arms:—(1) Ermine, a lion rampant, sa; (2) on a pile, a lion rampant. "Durum patientia frango."

INTWOOD, ALL SAINTS.

Chalice, Paten, Flagon, Credence Paten or Dish.—Each marked with the leopard's head, lion passant, queen's head. R, for 1852. Maker, J F. Each piece also bears I H S within rays.

On the flagon:—"This Sacramental Service was presented by J. S. Muskett, Esq., to the Parish of Intwood, A.D. 1852."

KESWICK, S. MARY.

"*Ecclesia Destructa*." The benefice is consolidated with Intwood.

The plate, now at Intwood, consists of a Norwich Elizabethan Communion cup, bearing the Norwich Castle and lion. C for 1567-8, and the orb and cross.

"THE TOWNE OF KESWIKE, A° 1567."

Paten.—Bearing the Norwich Castle and lion, crowned rose. I, date letter for 1632. Maker's mark absent.

The omission of the maker's mark on this paten is exceptional.

KETTERINGHAM, S. PETER.

The plate belonging to this parish consists of a chalice, paten, credence paten, and flagon, marked with the



CUP AT KESWICK CHURCH.



sacred initials and these hall marks:—The leopard's head, lion passant, King William IV.'s head. A, date letter for 1836. Maker, BS, probably Benjamin Smith (Jackson, p. 211).

On the flagon only is:—"Presented together with the cup, paten and plate, May 1, 1837, to the Parish of Ketteringham, by Miss Frances Atkyns."

LAKENHAM, S. JOHN BAPTIST AND ALL SAINTS.

Chalice.—Elizabethan Communion cup. Bearing the Norwich Castle and lion. Maker's mark, the trefoil slipped. C, date letter for 1567-8.

"LAKENHAM TOWNE, ANNO 1567."

Paten Cover.—Elizabethan. No inscription or marks.

Oval Dish.—Originally secular. Inscribed "Lakenham, 1793." The marks are:—The leopard's head crowned, lion passant. r, for 1792. King George III.'s head, and
P B
A B the mark of Peter and Anne Bateman.

LAKENHAM, S. MARK. (Church built about 1844).

Chalice, Paten, larger Paten, Flagon, and Plate.—"S. Mark, Lakenham, 1844, Deo et Ecclesiæ Donum." Each bearing the leopard's head, lion passant, queen's
E E

head. Makers, B for Edward, Edward junior, John,
J W
and W. Barnard. H, for 1843.

Plate.—Bearing the lion passant, the crown for Sheffield, queen's head. V, for 1841. Makers, ^{R M}
_{E H} for Martin Hall & Co.

Chalice.—Made by I J K, i.e., I. J. Keith. I, for 1844, with the other marks as before.

Spoon and Plated Alms Dish.

MELTON (GREAT), ALL SAINTS AND S. MARY.

Chalice.—A cup of the usual Norwich shape. Bearing the crowned rose, a crown. I, date letter for 1632, and a "pegasus" or winged horse as maker's mark. (*See* Cripps, p. 108; Jackson, p. 292.)

The punch for this last mark having slightly slipped or been struck twice, gives the impression of one horse over another.

"Drink ye all of this, for this is my bloud of the newe Testament which is shed for many.—Matt. 26, 27."

"Melton Magna, S. Marie. Hoc manducare est refici, Hoc bibere est vivere, Aug." 24 oz. 4 dwts.

Paten.—To match. Same marks. "Melton Magna, St^a Maria, Decemb. 20, Anno Dom. 1632." A large rose on the foot.

"I am the living bread, which came down from Heaven.—John 6, 51."

Paten.—Britannia, lion's head erased. Court hand m, for 1707. Maker, E A, John Eastt.

"Church Plate of Great Melton, S. Mary's with All Saints, Norfolk, 1715."

Two Glass Cruets.—With silver tops. One is by H E W, i.e., Willis. G, for 1882. The other, very indistinct, perhaps ^{S B}_{F W}. c, for 1898.

There were formerly two churches here.

MELTON (LITTLE), ALL SAINTS.

Chalice and Paten.—Britannia, lion's head erased. Court hand t, for 1714. Maker, E A, John Eastt.

"Melton Parva, All Saints, Anno Domini 1715."

The marks on the paten are so nearly rubbed off as to be only just legible.

Paten.—Bearing the leopard's head, lion passant, queen's head. O, for 1849, and ^{CTF}_{GF} the marks of Charles T. Fox and Geo. Fox of London.

Flagon.—Glass; plated top.

Bread Box.—Plated.

MULBARTON, S. MARY MAGDALENE.

Chalice.—Elizabethan. Bearing the Norwich Castle and lion. Maker's mark, the orb and cross. C, for 1567-8.

Paten.—Same marks. Cover to chalice.

"YE TOWNE OF MULBERTON, 1567."

Paten.—With wide rim. Has the crown, rose, Norwich Castle and lion, and M E linked, as on the Southwold chalice, which is dated 1661, and therefore is of about that year.

On a shield of "lozenge" shape:—Two crowned lions passant guardant, one above the other. These are probably the arms of the Lady (lozenge shield) who gave it.

Flagon.—Glass. P, for 1890, and the silver marks on the stopper. Maker, ^{S B}_{FW}.

NEWTON FLOTMAN, S. MARY.

Chalice and Paten.—Each bearing the lion's head erased, Britannia. Court hand r, for 1712, and EA, the mark of John Eastt.

"Newton Flotman, 1713."

Paten.—Plated. "Newton, 1817."

Flagon.—None.

SWAINSTHORPE, S. PETER.

Chalice.—Elizabethan Communion cup. Marked with the Norwich Castle and lion. D, date letter for 1568-9, and the sexfoil.

"FOR THE TOWNE OF SWAYNSTHORPE, 1568."

Paten Cover.—Same date and marks. Each piece has also the assay scratch.

Alms Dish.—Leopard's head, lion passant. b, for 1857, queen's head. Maker, R G under a crown, for Robert Garrard.

"Presented to the Parish of Swainsthorpe through Mr. George H. Mutimer, Churchwarden, on the re-opening of the Parish Church by the Lord Bishop of the Diocese, after complete restoration by the Rev. William Fellowes, late Curate for 24 years, September 30, 1885."

Paten.—"Waiter," on three feet. Plated.

Flagon.—Glass.

SWARDESTON, S. MARY.

Chalice.—Elizabethan Communion cup, with the upper rim apparently cut off. No marks on existing part. Inscribed:—"FOR THE TOWN OF SETHEN, 1568"; above this, "SWARSTUN."

Paten Cover.—Has the Norwich Castle and lion, the estoile of six rays. C, for 1567-8, and the assay scratch.

Plate.—Pewter.

The word "SETHEN" on this cup raises a very interesting question. It will be seen on p. 164, that at Seething in the East Brooke Deanery they have a cup with the same marks and maker. Now, in the Blofield Deanery, at Beighton, there is a very good Elizabethan chalice with the same marks again, each piece being by the maker whose sign was the estoile. It bears the inscription:—"SETHYNG COMUNION CUPE."

We should like to think that even if our silver were of the Reformed shape, yet we had the same metal which was used before the Reformation; and this may be the case, though I know of no evidence. Reformation plate has often been beaten out very thin, and other vessels belonging to the parish may have been used for any deficiency.

At Worlingham, near Beccles, they have a chalice marked for "UPTON." At Hopton, by Thetford, one for Hardingham. A few other instances are known.

WRENINGHAM, S. MARY.

Cup.—Elizabethan. Bearing the Norwich city mark. Maker's mark, the orb and cross. C, date letter for 1567. Inscribed:—"THE TOWNE OF WRENYNGHAM, A° 1567."

Paten.—Same date and marks, 1567. Inscribed below:—"WRENINGHAM," and the assay scratch.

Alms Dish.—Pewter.

Alms Dish.—New; of brass, with I H S.

Flagon.—Glass, with silver top. Bearing the leopard's head, lion passant. K, for 1885, and queen's head.

Makers, J A
T S.

For the orb and cross on the chalice see *Norfolk Archaeology*, vol. xi., p. 261.

ADDENDA AND CORRIGENDA TO DEANERIES ALREADY DESCRIBED.

So much additional knowledge of hall marks on silver is being gathered together by the researches of many workers, some of whom are experts, that no apology, it is hoped, is needed for corrections or additions to previous lists.

Mr. Cripps, in *Old English Plate*, ninth edition, p. 12, writes of Canon Manning's inventory of the church plate of the Redenhall Deanery, compiled in 1880, as one of the first of such lists made. I give a few additional notes only, and corrections of my own work.

DEANERY OF REDENHALL.

(*Norfolk Archæology*, vol. ix., p. 88.)

DENTON.—The maker's mark on chalice (2) is probably E H under a crown, as at Hempnall. The date is 1697.

Paten.—(1) The maker is J W, *i.e.*, Joseph Walker, and the date 1704-5-6. (*See* "Jackson," p. 562.)

Paten.—(2) Maker, E F, *i.e.*, Edward Fennell.

Flagon.—Maker, Charles T. Fox and George Fox.

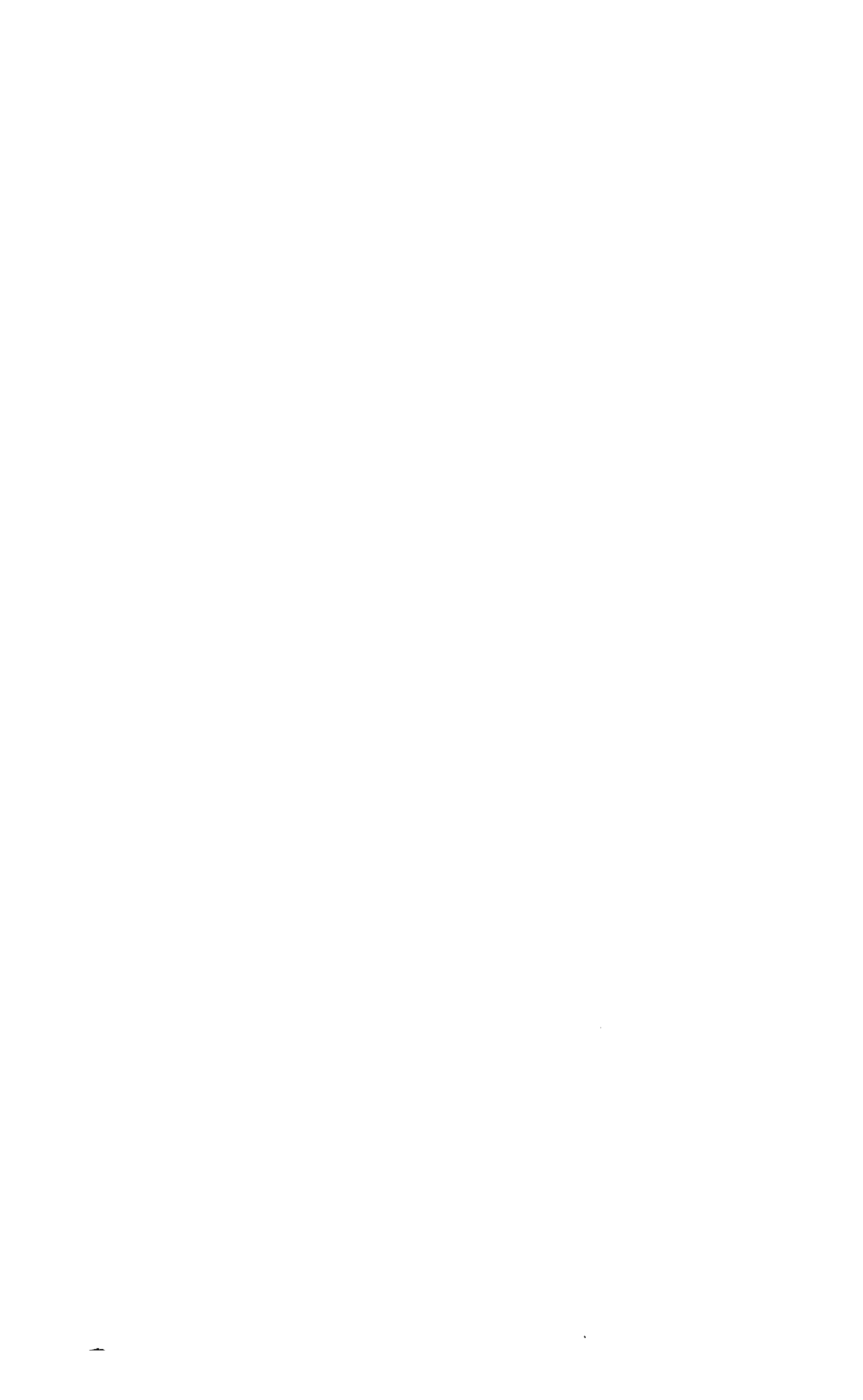
EARSHAM.—The maker's mark is the "sun in splendour," the mark of Peter Peterson. (For this *see* vol. xi., p. 261.)

STARSTON.—In the *Newbery House Magazine* for April, 1891, I gave reasons for believing that Archbishop Sancroft's chalice and paten cover are the Old Lambeth Palace Chapel Plate. The present plate there, some of which was given by Archbishop Sancroft, all bears the inscription:—"Deo Servatori," or "Deo Servatori S,"—where "S," no doubt, stands for Sacrum, and is of "Restoration" date. It will be observed that the paten is dated 1691-2, which was the year of his ejection from Lambeth and retiring to Fressingfield. Maker, Samuel Dell.

Chalice.—(2) The date is 1753, though nearly defaced,
T
and the T G are all that remains of R G, *i.e.*, Robert
C
Gurney and Thomas Cook. It is possible that the Redenhall plate is also by the same makers. They lived "at y^e Golden Cup in Foster Lane."



ARCHBISHOP SANCROFT'S NON JUROR PLATE, STARSTON.



Paten.—(2) E A, John Eastt.

Paten.—(3) I K, John Keith.

The flagon is by Charles T. Fox and George Fox, as at Denton. So, too, at Harleston and Little Ellingham in the Breccles Deanery.

DEANERY OF DEPWADE.

(Vol. xv., p. 47.)

HARDWICK.—There is, I find, a flagon, now not used, with the same marks and inscription as the paten. The last mark is the leopard's head, as in "Jackson," p. 300, first line, though barely legible on the paten.

HEMPNALL.—Mr. Jackson (pp. 295, 296) writes that "The Act of 1697 prevented the Norwich Goldsmiths from continuing to work under the old regime," so that my remark about the Hempnall plate being the latest Norwich plate known seems to be justified. The date letter on the chalice may be "K," 1697; though Archdeacon Nevill and myself thought it was intended for "r."

Mr. J. H. Walter of Drayton has kindly examined this plate at my request.

DEANERY OF EAST BROOKE.

(Vol. xvi., p. 166.)

TOPCROFT.—The date of the second chalice is 1650, for in 1708 the marks would have been the lion's head erased and Britannia; 1650 would be too early for John Gamon's work, but an almost identical mark was used in the earlier year, and the maker's name may have been John Goodwin ("Jackson," pp. 123, 223).

I am indebted to Mrs. Cripps for this correction.

Church Plate in Norfolk.

COMMUNICATED BY THE

REV. BEAUCHAMP DE CHAIR, M.A.,

Rector of Spinnecroft.

DEANERY OF TAVERHAM.

I DESIRE to express my thanks to the Rev. E. C. Hopper, whose appeal for more workers I was bold enough to answer, for much kind help in completing these notes for publication; and also to the Rural Dean (the Rev. A. J. Spencer) and the Clergy for their kindness in allowing me to examine the plate.

Nine parishes retain their Elizabethan Communion cups, all, but that at Spixworth, of Norwich make. Several parishes have pieces of secular plate now given for church use, the most notable being the very interesting saucer used as an alms dish at Rackheath.

ATTLEBRIDGE, S. ANDREW.

Chalice.—A good Elizabethan cup, of Norwich make. Inscribed “+ ARTTELBREG, 1567.” Marked with the Norwich Castle over lion, the trefoil slipped, C for 1567, and the assay zigzag.

Paten.—Salver, on a round foot. Inscribed “Thomason Denny, 1748.” Marked with Britannia, lion’s head erased, D for 1719, and EA, the mark of John Eastt.

CATTON, S. MARGARET.

Chalice.—An Elizabethan cup, of Norwich make. Inscribed "SAYNT + MARGARET + CATTON." Marked with the trefoil slipped.

Chalice.—A facsimile of the above, with same inscription. Marked with the leopard's head, lion passant, Q for 1891, and W B J, for Messrs. Barnard.

Paten.—Small paten cover, on a foot. Marked with the Norwich Castle over lion, a sun in splendour (no shield) for Peter Peterson, C for 1567, and the assay zigzag.

Alms Dish.—A hexagonal salver, on a foot. Inscribed "S. Margaret, Catton, Ascension Day, 1884. G. A. Crookshank, Vicar." Marked with the leopard's head, lion passant, head of Queen Victoria, E for 1880, and W B J, for Messrs. Barnard.

Ladle.—Marked with the lion passant, head of King George III., c for 1818, and I B, probably for John Beebe, described as a "spoon-maker."

A *Large Cup*, with two handles and spouts, and cover, and a *Circular Dish*, with cover, are of good Sheffield plate on copper.

CROSTWICK, S. PETER.

Chalice.—A cup, with a chased bowl. Inscribed "The gift of the Rev. John Humfrey, Rector of this Parish Crostwick, 1811." Marked with the leopard's head crowned, lion passant, head of King George III., Q for 1811, and I C, for John Clarke.

Chalice.—(2). An oval secular cup, on a chased stem, with a crest engraved on the bowl, viz., a lion passant holding in the dexter forepaw a Latin cross. Marked with the leopard's head crowned, lion passant, P for 1770, and C W (or G W, the mark is not very clear).

Paten.—Of medieval design. Having the Agnus Dei engraved in the centre. Marked with the leopard's head, lion passant, head of Queen Victoria, N for 1848, and I K, for John Keith.

Flagon.—Plated.

Alms Dish.—Brass.

DRAYTON, S. MARGARET.

Chalice and Paten.—Of good medieval design. Marked with the leopard's head, lion passant, head of Queen Victoria, s for 1869, and $\begin{smallmatrix} T & C \\ E & C \end{smallmatrix}$.

Paten.—(2). Small, flat. Inscribed (in florid script) "R. F. Draiden W.H." There is the trace of a mark, but quite illegible.

Flagon.—Large. Marked as the chalice and paten above except G for 1882, and $\begin{smallmatrix} M & B \\ A & T \end{smallmatrix}$.

FELTHORPE, S. MARGARET.

Chalice.—A small Elizabethan cup, of Norwich make, which has lost the lowest part of its foot. Inscribed "FELL THROP TOWNE 1567," with bands of scrollwork of the period above and below the inscription, with cross in typical manner in the intervals. Marked with the Norwich Castle over lion, the trefoil slipped, C for 1567, and the assay zigzag. The initials "R F" are scratched on the bowl.

Paten.—Flat paten cover, without mark. The initials "F T" are inscribed in letters of different character from the inscription on the cup. It is battered and bent, and may possibly be of pre-Reformation date.

Chalice.—(2). A large cup. Inscribed "Felthorpe Church, the gift of Emma Fellowes, 1849." Marked

with the leopard's head, lion passant, head of King
 E E
 William IV., t for 1834, and B for Messrs. Barnard.
 J W

Paten.—(2). Inscribed and marked as cup (2) except head of Queen Victoria, H for 1843, and no maker's mark.

Alms Dish.—Same inscription as above except given in "1847." Same marks except M for 1847, and R G, for Robert Garrard.

Flagon.—Inscribed and marked as alms dish except L for 1846.

FRETENHAM, S. SWITHIN.

Chalice.—An Elizabethan cup, of Norwich make, engraved with a band of typical scrollwork. Marked with the Norwich Castle over lion; a much-rubbed maker's mark illegible, possibly the maiden head, and C for 1567.

Paten.—A flat plate. Marked with the leopard's head crowned, lion passant, ☞ for 1672, and R L.

Alms Dish.—Pewter.

HAYNFORD, ALL SAINTS.

Chalice.—An Elizabethan cup, of Norwich make. Inscribed "+ THE - TOWNE - OF - HANFORE - 1568." Marked with the Norwich Castle over lion, the flat fish, C for 1567, and the assay zigzag.

Paten.—Small paten cover, on a foot. Inscribed (beneath the foot)

"1568

THE

TOWNE

OF HAN

FORE."

No mark.

Paten.—(2). Silver salver, on a foot. Marked with

Britannia, lion's head erased, o for 1709, and BA, for John Bathe.

Flagon.—Electro-plate.

HELLESDON, S. MARY.

Chalice.—A small Elizabethan cup, of Norwich make. Inscribed "+ HELS DON ANNO 1567." Two serrated lines are cut above and below the inscription and cross in the intervals. Marked with the Norwich Castle over lion, the trefoil slipped, C for 1567, and the assay zigzag.

Paten.—Small flat paten cover. Marked with the zigzag only.

Alms Dish.—Flat, with ornamental edge. Inscribed with the date "1776." Marked with the leopard's head crowned, lion passant, C for 1738, and RA, for Robert Abercromby, ent. 1731. The punch used was that of 1718, but the maker's mark is decisive as to the date.

HORSFORD, ALL SAINTS.

Chalice.—An Elizabethan cup, of Norwich make, but of distinctive proportions and ornament. Marked with the Norwich Castle over lion, the trefoil slipped, B for 1566, and the assay zigzag.

Paten.—A flat paten cover, which bears the Norwich town mark, nearly rubbed out.

Flagon.—Inscribed "Horsford Church, 1870." Marked with the leopard's head, lion passant, head of Queen Victoria, s for 1869, and $\begin{smallmatrix} TC \\ EC \end{smallmatrix}$.

HORSHAM S. FAITH'S, S. MARY THE VIRGIN.

Chalice.—A small cup, of Norwich make. Inscribed "+ THE COMVNION CVPP OF S^r FAITHS + 1663." Marked with the Norwich Castle over lion (3rd form), a crown,

a seeded rose sprig, and the letters A H conjoined in a plain shield.

Paten.—Flat paten cover. Marked with the letters A H as on the cup.

Flagon.—Electro-plate.

Alms Dish.—Pewter.

HORSTEAD, ALL SAINTS.

Chalice.—A large cup, of Norwich make. Inscribed "THE - TOWNE - OF - HORSTÆD - 1628. Marked with the Norwich Castle over lion (2nd form), a seeded rose crowned, a pegasus, D for 1627.

Paten.—A small paten cover, on a foot. Inscribed (beneath the foot)

"THE
TOWNE
OF
HORST
ÆD."

Marked as the cup.

Alms Dish.—Flat plate. Inscribed "Parish of Horstead, Norfolk," round the initials "W.A." Marked with the leopard's head, lion passant, head of King George IV., I for 1826, and I C, for John Clarke.

Flagon.—Inscribed "Josephus + Thackeray + A.M. + Horstead + Rector + dono dedit + 1866." Marked with the leopard's head, lion passant, head of Queen Victoria, g for 1862, and I K, for John Keith.

RACKHEATH, ALL SAINTS.

Chalice.—Silver gilt, of medieval design. Marked with the leopard's head, lion passant, head of Queen Victoria. T for 1854, and I K, for John Keith.

Paten.—To match the chalice. Bears the same marks, except V for 1855.

Paten.—Silver, small, with gadrooned edge. Inscribed "Rackheath Church, 1876." Marked with the leopard's head, lion passant, head of Queen Victoria, A for 1876, and $\begin{smallmatrix} H & L \\ H & L \end{smallmatrix}$ for the firm of Lias.

Cup.—Large. Inscribed "The gift of Sir Hor^o Pettus to ye town of Rackheath, Norf^t 17..." Marked with the leopard's head crowned, lion passant, u for 1755, and W C, for William Cripps.

Alms Dish or Paten.—Inscribed as cup except "175.." Marked in the same way.

Flagon.—Inscribed as cup except "1743." Marked in the same way except h for 1743, and "R T G C," the mark of Gurney & Co.

Alms Dish.—A shallow saucer, of punched work, with two small scalloped handles. Inscribed "RACHEATH, NORFOLK." Marked with the leopard's head crowned, lion passant, D for 1621, and W M, for William Maunday.

This piece is exactly represented by the illustration of the saucer at Bredgar, Kent, on page 363 of Mr. Cripps' book (ninth edition). It is possibly the earliest example that has been noticed, for Mr. Cripps seems to have noted none earlier than A.D. 1630—1640. I observe that in vol. xvi., part ii., of these Transactions, the Rev. E. C. Hopper has noted a similar saucer at Woodton, in the Deanery of East Brooke; he reports the date mark however as illegible.

SALHOUSE, ALL SAINTS.

Chalice.—A cup. Inscribed "Salhouse Church Plate, 1716." Marked with Britannia, lion's head erased, V for 1715, and E A, for John Eastt.

Paten.—Small paten cover, on foot. Marked as cup. Maker's mark repeated on the foot.

Cruets.—Glass, with silver mounts, marked with the

leopard's head, lion passant, head of Queen Victoria, q for 1871, and JCS.

Alms Dish.—Handsome Sheffield plate.

SPIXWORTH, S. PETER.

Chalice.—An Elizabethan cup, of London make, with a projecting bead or fillet round it, a little below the lip. Marked with the leopard's head crowned, lion passant, k for 1567 (May—Dec.), and a fleur-de-lys, probably the mark of William Dyxson.

Paten.—A salver, on a foot. Inscribed "Spixworth, 1721." Marked with Britannia, lion's head erased, O for 1709, and W A, for Joseph Ward.

Flagon.—A handsome tankard-flagon. Inscribed "Francis Longe, Esq., Spixworth, 1731." Marked with the leopard's head crowned, lion passant, P for 1730, and R B, for Richard Bayley, who seems to have put his new sterling mark on this piece of old sterling.

SPROWSTON, S. MARGARET WITH S. CUTHBERT.

Chalice.—An Elizabethan cup, of Norwich make and distinctive shape. Inscribed "SPRVSONE, A° 1572." Marked with the Norwich Castle over lion, D for 1568, and the assay zigzag. No maker's mark.

Paten.—A small paten cover, on a foot. Inscribed (beneath the foot) "SPROWSO

NE, ANNO

1572."

Marked as the cup. There is the trace of an illegible mark, which may be the maker's.

Paten.—(2). Of medieval design. Inscribed with the Agnus Dei. Marked with the leopard's head, lion passant, head of Queen Victoria, M for 1847, and I J K, for John Keith.

Chalice.—(2). Of medieval design. Marked as the paten above except K for 1886, and CSH, for C. S. Harris.

Alms Dish.—Marked as chalice except I for 1866, and SS, for Stephen Smith.

Flagon.—Very large. Inscribed "Presented to Sprowston Church by John Gurney, A.D. 1881." Marked as the chalice except E for 1880.

TAVERHAM, S. EDMUND THE MARTYR.

Chalice.—A Norwich cup, which has been relipped and has lost its marks. It probably dates from the latter part of the seventeenth century.

Paten.—A large salver, on a foot. Inscribed with S. John c. 6, v. 35 (in Latin). Marked with the leopard's head crowned, lion passant, castle with three towers over a sword, the Exeter town mark, f for 1730, and I W, for John Webber.

Alms Dish and Flagon.—Electro-plate.

WROXHAM, S. MARY.

Chalice.—Of good medieval design. Marked with the leopard's head, lion passant, head of Queen Victoria, E J

p for 1870, and B for Messrs. Barnard.

E W

Paten.—Small "waiter," with gadrooned edge, on three feet. Inscribed "Wroxham Church, the gift of Dan^l Collyer, Vicar, 1787." Marked with Britannia, lion's head erased, G for 1702, and a much-rubbed mark, which may be that of John Eastt.

Mounts (to cruets).—Marked with the leopard's head, lion passant, head of Queen Victoria, t for 1874, and H L for the firm of Lias.

Paten.—(2). Sheffield plate.

Alms Dish.—Brass.

The hitherto Unpublished Certificates of Norwich Gilds.

COMMUNICATED BY

J. C. TINGEY, M.A., F.S.A.

It is now just forty years since Mr. Walter Rye first brought the Gild Certificates at the Public Record Office into notice by publishing some relating to Norwich in the seventh volume of the Collections of this Society. He was shortly followed by Miss Toulmin Smith, who printed several for the *Early English Text Society*, and Dr. Brentano contributed an essay to the volume containing them, which still remains a standard work on the history of gilds. Seeing that Miss Smith had a different object in view to Mr. Rye's, there is naturally some overlapping; on the other hand, the two conjointly have not quite exhausted the series, and the five certificates remaining over appear below.

The first of these, that of the Gild of the Annunciation, is of such importance, that to whatever extent opinions may differ upon its possible history, it will scarcely be denied that the gild, at one time, held the foremost position in Norwich.

The next, of the Gild of Corpus Christi, is also noteworthy, since the inception of the gild is placed in

the thirteenth century, for all the other certificates containing dates, with the exception of that of St. Katherine's Gild, which was instituted in 1307, do not carry their foundations further back than the last half of the fourteenth century. This Gild of Corpus Christi, too, has its bearings upon that of the Annunciation, so that on some points the two must be dealt with in union.

The remaining three certificates, those of St. Bartholomew's, the Candle-Makers', and Holy Trinity Gilds, call for no special comment, beyond that it may be remarked that the Candle-Makers celebrated Candlemas Day, and that there were two gilds in Norwich dedicated to the Holy Trinity.

The return of one of these, which seems to have been known as the Trinity Gild, has been printed by both Miss Smith and Mr. Rye, and it held its solemnities on the eve of the feast; the other will be found herewith, and was perhaps called the Gild of the Holy Trinity and Our Lady; it held its festival on Trinity Sunday. Again, St. William's Gild, supported by the Peleters, had the additional dedication of the Trinity, and, like the other two, it was held in the Cathedral Church; and further, it should be remembered that the City of Norwich acknowledged the Holy Trinity as its patron.

There is, or was, an opinion in Norwich that the corporate body, in the form which it assumed in the fifteenth century, was developed out of St. George's Gild. This opinion, of course, arose out of the intimate relations which subsequently existed between the two, but which were not in existence before the municipal changes of that period. It is known, however, that the leading citizens, into whose hands the governing authority

had by a natural progress been gravitating for many generations, were at this time in close and active union with a mercantile gild called then the "Bacheleria." What has hitherto been known about this society has been noticed in *Norwich City Records* (vol. i., p. 74, &c.). On the one hand, it was accused of being an illegal association. On the other, it was declared to be a very ancient society, meeting in the Chapel of St. Mary in the Fields. It will be shown that this latter description strikingly corresponds with the statement made in the Certificate of the Gild of the Annunciation, and the correspondence, if not the identity of the two, is confirmed by the position of paramount influence undoubtedly held at this time by that gild.

Moreover, it is possible that this gild may even from very early times have been one of the principal bonds of union, by the help of which the undefined "leading class" acquired and maintained some sort of unity in purpose and action.

Some brief observations on the probable economic history of Norwich from this point of view may explain what is meant. In early Christian England it is not easy to distinguish a body of men united for a common object by a series of rules or customs from a gild, and one may ask, what was the bond which held together the citizens of Norwich in their *societas*, which Henry II. names in the charter he granted them? What was that *societas* if not a gild? To the first of these queries it may be answered that citizenship was sufficient, only then it must be explained what is meant by a citizen. The first object of a chartered *societas* or *communitas* was self-government, which implied the payment of a fee-farm rent, necessitating a union of sufficient people to pay it. In the next place, internal control and jurisdiction, which would include mercantile control, was

CERTIFICATES OF NORWICH GILDS.

and from the beginning, down to quite modern times, the local municipal records abound with instances of the jealousy with which the citizens' greatest privilege was regarded; it was that they might buy and sell only from whom and to whom they pleased. Every one else, whether he lived within the liberties or not, was a foreigner, and trouble was in store for him if he ventured to trespass upon this prerogative, by buying or selling from or to any other than a free citizen. Citizens therefore became merchants, and whatever exchange of commodities there was, was in their hands. Yet their freedom, as individuals in business matters, was not allowed to interfere with the equal rights of their fellow citizens, and the restrictions incumbent upon them may be seen in the *Custumal* published in vol. i. of *Norwich City Records*.

Nevertheless, it must be explained that nominally there was no Gild Merchant in Norwich, yet the omission is more apparent than real. In some towns the gildsmen, where their local circumstances required it, obtained special mention of a Gild Merchant in their charter. In others, as in Norwich, where the citizens had of old possessed much more than just the management of their own trade, the point is passed over as generally understood. The truth appears to be, that in such cases the *Gilda Mercatoria* or the *Societas* included in the days of Henry II., Richard, or John, and even later, the same constituency considered from two different sides. Thus in Bishop Stubbs' *Select Charters*, two charters are given as illustrative of the grants made by Richard I. One is to Winchester in 1190, the other to Lincoln in 1194. Both are, in all substantial details, the same as the charter granted to Norwich in 1194, and to several other towns. Yet while that to Lincoln is granted, as in Norwich, to "our citizens of Lincoln," that of

Winchester is granted to "our citizens of Winchester of the Merchants' Gild." The concessionaries must surely be the same in both cases, the whole body of formally-admitted citizens.

But this original identity of common interests in commercial affairs, though nominally maintained, must have been seriously disturbed by the rise of the craft-gilds, which marked the divergence of interests between the local craftsmen or tradesmen and the more substantial merchants who either personally visited the great fairs or at least dealt in goods of external origin. Already, in 1256, the inferior gilds were prohibited, and at the close of the century their separate action in dealing with offences was punished in the interest of the general community. Meanwhile, if we are not mistaken, we begin to detect the result of this divergence in the opposite direction. It is fairly certain that the merchants (the natural commercial leaders) would defend themselves by similar combination; an association of merchants would be formed. It is a reasonable supposition that this was practically the meaning of what in Norwich in the thirteenth and fourteenth century was called the "Hanse," presided over by an "Alderman of the Hanse,"¹ who watched over the interests of the citizens at the great fairs at Boston, St. Ives, &c. It is not formally called a gild, nor are the people to be protected at the fairs called members of a gild, but peers and commoners of a *communitas*, and when they offend the foreign town demands compensation from the "*tota communitas*" to which they belong. The old theory of equality and identity of interest and privilege was nominally continued, but its unreality was asserting itself and increasingly developed through the fourteenth century.

¹ *Hanse* is an Old German word identical with *Societas*.

When the city constitution was remodelled in 1404 and onwards, it becomes manifest that although the elected "Twenty-four Prudhommes" were not a gild, yet, as already mentioned, they were in close alliance with one, and for fifty years after the election of a Mayor that high office was limited to the mercers, the paramount commercial class, or to merchants, using that word in its modern and restricted sense. For in the early thirteenth century the term merchant did not necessarily imply one who dealt in goods of external origin, and the imaginary case of a weaver may be cited by way of example. Such a man was welcome to dwell in the city and obtain a livelihood by his craft without taking up his freedom, so long as he received the material from, and returned the product to a citizen, either by purchase or otherwise. On the other hand, if he elected to buy his yarn where he pleased, and having woven it into cloth, to sell his piece for the best price he could obtain, though he might never have been outside the limits of the city, he was, *de facto*, a merchant. He was, however, looked upon as a usurper appropriating rights which might only be exercised by him if he were a free citizen, liable to be called upon to share the burdens while enjoying the advantages of citizenship.

Merchandising such as the above was practically beyond the hopes of such operatives as masons, smiths, and carpenters, and even if these were willing to become freemen, it is doubtful whether they would have been permitted to do so before the close of the thirteenth century. With the rise of the craft gilds, the franchise was extended to their members, who in return might be chosen to fill the more humble offices, but they were excluded from the highest, or if elected to them, and wishing to serve, were compelled to renounce their inferior occupation for ever. In 1508, a butcher was

elected alderman, and before he was permitted to take the oath, he was compelled to find four sureties in £5 apiece to guarantee that he would never more exercise that craft. John Aubry also, Sheriff and three times Mayor, took up his freedom in his father's craft of butchers in 1454, but he was shortly afterwards enrolled among the drapers. It may be asked what was the inducement for any of the lower handicraftsmen to become citizens? The answer is to be found in the fact that unless they did so they could not become masters in their respective callings, nor enjoy the privilege of taking apprentices, but were regarded as journeymen, whom no one except the masters of their craft might employ. With still lower classes, such as casuals and beggars, the gilds were not concerned. Indeed, it is impossible to understand how people of that sort could have formed gilds by their own efforts, or have been eligible to those of their betters, still less to the franchise of the city.

A word may be added to explain why these Gild Certificates were demanded. The peasant revolt had occurred in 1381, and the labour question was still a burning one in 1388, when the Parliament, held at Cambridge in the autumn of that year, dealt vigorously with it. The records of this Parliament are lost, but most of its achievements may be found in the statutes of the realm. In addition to the labour legislation, it passed an act for regulating beggars, and fearing that the gilds might be devoted to political purposes, and thus become nurseries of sedition, it caused writs to be sent to all the sheriffs in England, commanding them to make proclamation in their shires, calling upon the masters and wardens of all gilds and fraternities to send up to the King's Council in Chancery, returns of all the details as to the foundations, statutes, and property of

their gilds. When sending in their returns, it was usual for the masters or wardens to recapitulate the proclamation more or less fully by way of preamble.

This somewhat lengthy introduction on the social conditions which evolved the various classes of gilds has been thought necessary in order to explain the sequel, which would otherwise be partially unintelligible.

THE GILD OF THE ANNUNCIATION OR GREAT GILD OF NORWICH.

It has been shown that in early times the "societas" of the citizens of Norwich partook of the nature of a gild, and that at least in the thirteenth century there must have emerged a definite association of the higher class of merchants to balance and counteract the tendency among the crafts to form gilds of their own. It remains to point out that at the close of the fourteenth century there existed a gild, fulfilling all the conditions of such an association as nearly as could be expected, namely, the Fraternity of the Annunciation.

Its high standing is, in the first place, attested by the large amount of information concerning it, which its officers thought fit to convey to the Chancery, and it may be noted in passing that the preamble of the certificate, following the stereotyped greeting, is almost word for word the same as the sheriff's proclamation which it mentions. (*See p. 288*).

From the greeting itself it is discovered that Walter Bixton and Henry Lomynour were the wardens of the gild. These two men were far from being ordinary citizens, and with the exception of William Appleyard, who shortly after became the first Mayor of Norwich, it would be difficult to point to local personages who possessed greater influence. Both had served as Bailiffs

of the city, and Bixton had perhaps more often represented his fellow citizens in Parliament than any other man, for his record is quite equal to Appleyard's, who was his junior, while in 1378, and also in the year 1389, when the Certificates were returned, Henry Lomynour shared the burden with him. Both invariably took a leading part in any emergency of their time, as may be understood from *Norwich City Records*, vol. i., p. 56, and it seems, moreover, that the houses of these two men were especially signalled out for pillage in 1381,² by the rebels under Lyttester.

It was these two men who informed the King that their gild was so old that nobody could remember when it had been founded, and one cannot help seeing that they were hopelessly ignorant of its beginnings, whatever these may have been. It is true that they appear to have thought that it had always been connected in some way with St. Mary's College in the Fields, and that house was, according to Blomefield, of less than 150 years standing. Otherwise, it is not impossible that the gild had a hand in the foundation of the College, and dedicated it in honour of the Blessed Virgin, its own patron saint. Blomefield states, without giving any reference, that the founder of the College was one John le Brun, priest, and there can be no doubt that this man was Dean there in 1280. Some hold the opinion that he was not the same as another Master John le Brun, who nevertheless was contemporary, and who, in 1272, is named in Pope Gregory's bull of excommunication, immediately after the Bailiffs, as *clericus Norwicensis*. One would expect that the Common Clerk, if it were he who is thus described, would be a brother of the Great Gild, and why Blomefield calls his man a priest has yet to be discovered.

² *East Anglian Rising of 1381*, p. 30.

At all events, in a way as yet imperfectly understood, there was some kind of affinity between the Community of Norwich and the College in the Fields. It was here that the great assembly of the citizens annually met in September, to elect the Bailiffs for the ensuing year, and it was the starting point and destination of the grand procession of the craft-gilds on Corpus Christi Day, a festival, as will be seen, which was observed with much honour at the College. Moreover, the Appleyards endowed a chantry priest here, as did also William Sedman, who was Bailiff and afterwards Mayor. John Alderford, Burgess in Parliament on several occasions, endowed another, and its stipend was increased by William Rees, styling himself brother of William Appleyard. In all these foundations the corporate body of the city, or the Mayor, played their part.

Margaret, a sister of Rees, married John Uvedale of Tacolneston, and Blomefield states that she was a great benefactress to the Great Gild of St. Mary held here. That can have been none other than the gild under discussion, which originally held its festival at the College on the feast of the Annunciation of the Virgin; but, apparently not very long before the return of the Certificate, the day had been changed, for convenience sake, to the fourth Sunday in Lent.

At the close of the fourteenth century the primary and avowed purpose of the gild was to support the College, by supplying two chaplains, at its own expense, to keep up the number on the foundation; they were to be elected annually, and to them was assigned the special duty of praying for the welfare of the gild brethren, and for the souls of the departed.

Yet another priest was supported by the gild, to perform identical duties in the Church of the Friars Carmelites, and an annual contribution of eight marks

was assigned to the Prior and Convent there. Here again there was some occult relationship with the city, for in after years, namely in 1488, the friars acknowledged the corporation as their founders, and ten years later that body gave them the right to convey to their house all things necessary for their sustenance, free from toll and custom. It was said, in 1488, that one Philip Cowgate or Arnold, citizen and merchant of Norwich, had founded the house about 1256, and Weever goes so far as to state that this man was Mayor of Norwich. That is of course impossible, but on the strength of it it might reasonably be expected that his name would occur among those of the Bailiffs about that time. This, however, is not the case, and all that is further known of the man, is that, according to Weever, he died, Prior of the foundation ascribed to him, in 1283.

The Certificate proceeds in the usual way, insisting upon prayers and funeral rites for the dead, which were perhaps more sumptuous than in other fraternities; and the great wealth of the gild, when compared with the rest, should not escape attention. So far as is known none of the Norwich gilds, with the exception of St. George's at a later time, possessed real property, while nearly all of them gave particulars of their stock, that of the Gild of the Annunciation being computed at £45. None of the others can in any way approach this sum, the next greatest being St. William's Gild with just over £4.

Unfortunately the last paragraph of the Certificate is more or less illegible. It undoubtedly contains some reference to the Duke of Lancaster, in other words, John of Gaunt, who is also named in the earlier part as a special object for the prayers of the gild chaplains, both at the College and at the Friary. From what remains, one gathers that he was actually a member of

the gild, and as at this time he had not yet returned from his expedition to Spain, where he had gone to procure for himself the crowns of Castile and Leon, the gild brethren, in their ignorance of the intentions of the chancery when demanding the returns, begged the King's advisers that they might not be disturbed until the Duke returned.

Apart from the Certificate, to which it will be necessary to revert when speaking of the Corpus Christi Gild, little more is known of the Gild of the Annunciation. Blomefield's sole allusion to it as the Great Gild has already been mentioned, and from Kirkpatrick's notes it has been discovered that Thomas de Bumpstede, citizen of Norwich, and one who filled the office of Bailiff several times, bequeathed £5 to the Fraternity of St. Mary, called the Great Gild, in 1385; and John Shouldham, another citizen, and presumably the same as he who was Bailiff in 1389 and 1396, left 20s. to the "Fraternity of the Gild of St. Mary called the Great Gild in the Collegiate Church of St. Mary in the Fields." This was in 1402, and is further proof that the Gild of the Annunciation was then known as the Great Gild of Norwich.

In 1443 an inquisition was held at Thetford to enquire into a riot, afterwards known as Gladman's Insurrection. One of the complaints brought against the citizens was that, under colour of the charter of 1404, in Norwich they had erected a fraternity or gild of one suit of livery called the Bachery, and sustained it in the city, and stress was laid upon the fact that this fraternity was not incorporated. To this the citizens demurred, and said that the Company or Gild of the Bachery was a gathering of the citizens, who, out of pure devotion and alms, sustained a light in the Chapel of St. Mary in the Fields, where they also supported divine service, and

repaired and beautified the chapel. They explained also that the gild had been immemorially kept there on the feast of the Blessed Virgin, and at other times, and that for greater uniformity the gildsmen appeared in a livery of their own buying. This statement corresponds so well with the return of the Gild of the Annunciation in 1389, that the close relationship with the Bachery cannot be questioned, even if the two were not identical. The Livery Companies of London had their Bacheries attached to them, which consisted of their younger members; but the Norwich Bachery seems to have been a fraternity of the leading citizens, from whom alone the Aldermen could be recruited, and who, in conjunction with the Aldermen, constituted the nucleus of the Great Gild.

The "Communitas Bachelerie Anglie" is considered to mean the minor landowners of knightly rank, and it is known that there was a Knighten Gild in London, Winchester, and other towns, at a very early date. It is not surprising, therefore, that the principal gild in Norwich should have been known as the Bacheleria, even if that name may not have been assumed until the city was made a county, with its own Sheriff and county organisation.

Let it be admitted that the association has been established, and it is then possible to go back to 1414, when, in the complaints made before Sir Thomas Erpingham by the major part of the citizens, it was averred that they had been disturbed in the election of the Mayor by the prudeshommes and the maintenance of an assembly of the citizens and commonalty called the Bachelery, who were inter-allied by their oath to stand by the prudeshommes in all their quarrels. Also that the prudeshommes and bachelery were accustomed to buy cloth in their own houses, instead of at the

Worsted Seld, the place appointed for the cloth market, and thus the profits therefrom were lost to the city. The reply may be omitted, as it throws no light upon the present argument, and the dispute was finally settled by the "Composition" as ratified by the charter of July, 1417. That is in the second year after the battle of Agincourt, and some few weeks previously the Soldiers' Guild of Norwich, namely, that of St. George, had, presumably through the influence of the Earl of Suffolk, Sir John Fastolf, Sir Thomas Erpingham, and other members who had taken part in the war, obtained a charter of incorporation. From that moment St. George's Guild must have proved a formidable rival to that of the Annunciation, and when, in 1452, it was arranged, as a means of controlling the insubordinate gild, that its members should consist solely of the Aldermen and Common Councillors, with such others as they might select, the older but unchartered gild could but have taken a secondary position. Possibly its decline may be dated from that year, for nothing more is known of it. Still it may have survived as the Mercers' Guild, whose patron saint was also the Virgin, as may be seen on the shields of arms displayed in more places than one in the Council Chamber at the Guildhall. The prerogative of the Mercers to the Mayoralty was also beginning to relax, and the first Mayor to become Alderman of St. George's Guild, after his year of office, was Thomas Aleyn, spicer, whereas all his predecessors in the Mayoralty were either mercers or merchants, and during the next thirty years only thirteen mercers held the chief office.

In 1512 every important craft of Norwich was ordered to provide a gun for the defence of the city³, and in 1518 it was notified that 4*ls.* 4*d.* was remaining over

³ Assembly Thursday after St. Matthew, 4 Henry VIII.

of the money gathered for the guns belonging to the Mercers' Gild.⁴ A month or two later the City Assembly agreed that the bachelors (bacular') of the mercers should have a certain water near Bargates, for mooring (quiescend') the barge there.⁵

THE GILD OF CORPUS CHRISTI.

In order to understand the peculiarity of this gild it is necessary that something should be said upon the Sacrament of the Eucharist. The doctrine of transubstantiation was first propounded by Paschasius Radbertus, a monk, and afterwards Abbot, of Corbye, in 831, but the idea met with considerable opposition, and was by no means universally accepted until 1215, when the Lateran Council, then held, imposed it upon the Church. About the middle of the century, owing to the visions of a recluse, whom subsequent generations identified with St. Juliana, the festival in honour of the consecrated host began to be observed in the Diocese of Liege, where one Jacques Pantaléon was Archdeacon. The legend of St. Juliana's visions may be read in her biography, therefore it is not necessary to enter into it here. In 1261, Pantaléon became Pope, under the title of Urban IV., and the then Bishop of Liege seized the opportunity to remind him of the marvels which had caused the festival of the Lord's Body to be venerated in that diocese, and of which the Pope must have heard when Archdeacon there. Thereupon, in 1264, Urban appointed that the festival should be observed by the whole Church; yet upon his death, which occurred shortly afterwards, the feast, for it had not been very ardently received, was discontinued, until Clement V., in 1311, in the General Council of Vienne, notorious for

⁴ Assembly Monday, The Invention of the Holy Cross, 10 Henry VIII.

⁵ Assembly Friday after the Translation of St. Thomas, 10 Henry VIII.

the suppression of the Order of the Templars, commanded that it should be established for ever in the Church, and his successor, John XXII., appears to have confirmed his resolution.

Miss Toulmin Smith mentions four gilds dedicated in the honour of Corpus Christi, all of them, as one would expect, initiated after that festival had been firmly established. Indeed, the ordinances of that of Beverley go so far as to explain that it was a new thing begun by command of the Popes Urban IV. and John XXII.

In Norwich the case was otherwise, for the Certificate plainly states that the gild was instituted, by the license of the Bishop, in 1278, that is at the period when the observance of the festival was in abeyance. The necessity for procuring the Bishop's permission may have its bearings on the subject; still the Bishop, presumably Middleton, who was consecrated this year, could scarcely have had the time to give the required stimulus to this movement, and it would be extremely difficult to discover any connection between Norwich and Liege.

There were, however, Corpus Christi Gilds at Yarmouth, Lynn, and some other market-towns in Norfolk of less importance, and if it could be shown that they sprang up before 1311, the argument might be different. As it is, since this Norwich Gild was held in the College in the Fields, one concludes that the Dean and Canons of that house were the leaders of the high-Church party of the age. Things were then settling down after the great riot of 1272, and one of the new Bishop's first actions was to re-consecrate his cathedral. His predecessor had removed the interdict imposed upon the city, and the King had restored the city liberties in 1275, while early in the following year a general absolution was received from Rome. As has already been shown, there is some reason for thinking that

the Master of the College (for Blomefield leads one to suppose that he did not take the title of Dean until this year, 1278), had incurred great disgrace by being concerned in the riot, and had been one of the few persons named for excommunication in the Pope's bull. If that were the case, he may have conceived the hope of making amends for his conduct; by displaying his zeal for the doctrine of transubstantiation.

A century later, the feast of Corpus Christi, observed on the Thursday after Trinity Sunday, had become a great day in Norwich. It was celebrated by the fraternity of the Annunciation, in a manner which reduced the dedication festival to a secondary place; and it may have been for this reason that the Corpus Christi Gild was compelled to postpone its solemnities until the octave, that is, the following Thursday, though most likely the chaplains took part in the proceedings on the principal feast, *ex-officio*.

Evidently before the fourteenth century had closed, the consecrated host was carried through the city, accompanied by a procession, which was destined in later times to develop into a regular pageant, where all the crafts had their rank assigned to them according to precedence, and where their banners, following the light-bearers around the sacrament, must have made a picturesque display, enhanced by the presence of the Mayor, Sheriffs, and Aldermen in their robes, and with their rosaries in their hands, bringing up the rear.

When the Gild Certificates were returned into the Chancery, however, it is unlikely that the procession had reached such a degree of magnificence, yet it is roughly portrayed. The brethren and sisters of the Annunciation may be seen in the parade, many of them bearing torches around the host; and there is a crowd of sightseers, a number of whom expect an invitation to the banquet that

is to follow. Moreover, it usually happened that some one presented a gift to the College on this occasion, and those so doing were then received into the Great Gild. The return enumerates some typical offerings, and a few names of the donors occur in *Blomefield*, vol. iv., p. 181.

At the period of the Reformation, the mercers, joined with some of the leading crafts of the city, still kept their gild on Corpus Christi Day, while the parish priests, who one may suppose now represented the Corpus Christi Gild, held theirs on the octave of Ascension Day, the Thursday before Whitsunday, three weeks earlier than the day named in 1389, but nevertheless one governed by a movable feast. It is well to mention also, that when the Tailors' Gild sent in its return, it explained that it was dedicated to the Ascension of the Lord; and that it likewise held its ceremonies at the College in the Fields upon "Half-Thursday" [*sic*, plainly written].

At the close of Henry VIII.'s reign, the procession started from and returned to the dissolved Monastery of the Black Friars, which the citizens had purchased from the King, and converted into their Common Hall. Here a priest was found, who performed the services for most of the gilds until their dissolution; and in 1544, the City Chamberlain is discovered rewarding a priest there for singing the mass, to consecrate the host in readiness for the procession on Corpus Christi Day.

The Gild of Corpus Christi being composed of chaplains in 1389, one would not expect to find sisters associated with them, and at first sight, apparently, they were not. Upon close examination of the certificate, however, the word *sorores* will be discovered towards the end, but it occurs in a negative sentence, and proves very little if the most be made of it. As no benefits of the gild are said to accrue to women, it seems more

reasonable to conclude that the word was inserted by error, and through force of habit by the scribe. In all other respects, save one, the certificate resembles the majority of others, the exception being, that every brother was ordered to repeat daily some portion of the office of Corpus Christi, "for stimulating the greater devotion of Christ's Body." If this ordinance may be put back to 1278, it is significant as showing that the original purpose of the gild was to revive, or induce the Church to accept, the festival to which it was dedicated.

Probably this fraternity suffered the same fate as the others under the advisors of Edward VI., but in Mary's reign it was resuscitated; some of its property—for the most part consisting of table linen—being then delivered by the Mayor's Court to one Stephen Prowett, who was Rector of St. Margaret's Church in Westwick Ward. It is not, however, afterwards heard of.

The two principal Certificates afford a slight glimpse of the social condition of Norwich towards the end of the thirteenth century. One may detect the leading citizens with their Gild of the Annunciation, and the parochial clergy with theirs of Corpus Christi. It is also likely that there was another, open to those who obtained their living by manual labour; and the gild which will fulfil the conditions required is that of St. Michael. The Certificate of this gild, as returned by its members in 1389, has been published by Mr. Rye, and is paltry enough; yet one can well believe that it was then in a moribund state, owing to the various crafts forming their particular gilds, and deserting the parent one, which, moreover, held its ceremonies in the very inconvenient Chapel of St. Michael on the Mount, situated on the high ground to the east of the city and outside the walls. All that is known of the gild is derived from this return, and beyond the information

just quoted, one gathers that its members were artificers and operatives. The date of its institution is not given, and therefore it is possible to assign it to the thirteenth century, or even earlier.

This Gild of St. Michael may, however, be regarded from a different standpoint, and one not at variance with what has been said. The mention of St. Michael's Chapel carries the imagination back to the early Norman period, and it is generally known that at that time Norwich consisted of two boroughs—the French and the English. To the former, which comprised what is now Mancroft Ward, where the College in the Fields was situated, let the Gild of the Annunciation, or a predecessor, be assigned, and thus there remains St. Michael's Gild for the English borough. Now, according to Blomefield, the principal church in the Anglo-Danish town, previous to the Conquest, was that dedicated to St. Michael and standing upon Tombland. This church was demolished by Bishop Herbert de Losinga when he founded the Cathedral, and re-edified by him on the site already described. If St. Michael's Gild were of pre-Norman origin, it can be supposed to have remained true to the church of its patron saint, and to have continued to hold its ceremonies on the new site up the hill. Afterwards, as the two boroughs amalgamated, the more influential brethren would withdraw to the Great Gild of the Annunciation, thus leaving their older society more and more in the hands of artificers and operatives, as it is discovered at the close of the fourteenth century.

A SCHEDULE OF THE NORWICH GILD CERTIFICATES
AT THE PUBLIC RECORD OFFICE,
SHOWING WHERE THEY ARE PRINTED.

1.—*Norfolk Archaeology*, vol. vii., p. 109, &c.

2.—Smith's *English Gilds*.

3.—Accompanying this Paper.

No. of Certificate.	Name of Gild.	Where Printed.
290	Fraternity of the Annunciation ...	3
291	„ „ Corpus Christi ...	3
292	Gild of St. Austin	2
293	„ St. Bartholomew	3
294	„ St. Botolph	1 & 2
295	„ St. Christopher	2
296	„ St. George	2
297	„ St. James	1
298	„ St. Katherine	1 & 2
299	„ the Candle-Makers ...	3
300	„ St. Mary	1 & 2
301	Fraternity of St. Michael ...	1
302	„ „ the Holy Trinity ...	1 & 2
303	„ „ the Holy Trinity and St. Mary	3
304	„ „ the Holy Trinity and St. William	1 & 2
305	Brotherhood of the Barbers ...	1 & 2
306	Gild of the Carpenters	2
307	„ the Saddlers and Spurriers	2
308	Fraternity of the Tailors	2

THE GILD OF THE ANNUNCIATION.

Gild Certificate No. 290.

Excellentissimo principi et domino, domino nostro Ricardo dei gratia Regi Anglie et Francie ac consilio suo in Cancellaria sua, sui humiles Walterus Bixton et Henricus Lomynour Custodes Fraternitatis Annunciacionis beate Marie Virginis in ecclesia Collegiata beate Marie de Campis in Norwico situata omnimodam subiectionem ac reuerenciam et honorem. Cum nuper de mandato regio per vicecomitem Norffolcie publice et palam inter alia proclamatum fuisset quod omnes et singuli Magistri et Custodes gildarum et fraternitatum quarumcumque certificent in Cancellariam vestram prefate excellentissime princeps in scriptis plenarie distincte et aperte citra festum purificationis tunc proximum futurum ubicunque tunc foret de modo et forma ac auctoritate fundacionis et inceptacionis ac continuacionis et regiminis gildarum et fraternitatum predictarum ac de modo et forma sacrorum congregacionum conuiuiorum et assemliarum

To the most excellent Prince and Lord, our Lord Richard, by God's grace King of England and France, and to his council in his chancery, his humble [lieges] Walter Bixton and Henry Lomynour, guardians of the fraternity of the Annunciation of the Blessed Mary the Virgin, established in the Collegiate Church of St. Mary of the Fields in Norwich [offer] all subjection and reverence and honour. Since of late, owing to the royal mandate, it was publicly and openly proclaimed by the Sheriff of Norfolk, among other things, that all and singular the masters and guardians of gilds and fraternities whatsoever should certify into your chancery, most excellent Prince aforesaid, wheresoever it might then be, in writings fully, distinctly, and openly, before the feast of purification then next coming, concerning the manner and form and authority of the foundation and inception and continuation and rule of the said gilds and fraternities, and concerning the manner and form of the rites, gatherings, feastings, and assemblies of the brethren and

fratrum et sororum ac omnium aliorum de gildis et fraternitatibus huiusmodi existentium necnon de libertatibus privilegiis statutis ordinacionibus usibus et consuetudinibus gildarum et fraternitatum earumdem ac insuper de omnibus terris tenementis redditibus et possessionibus mortificatis et non mortificatis ac de bonis et catallis quibuscunque ad predictas gildas et fraternitates qualitercumque pertinentibus siue spectantibus, in quorum manibus huiusmodi terre, tenementa redditus possessiones bona seu catalla ad opus huius modi gildarum et fraternitatum existant ac de vero valore annuo terrarum tenementorum reddituum et possessionum ac de vero precio bonorum et catellorum predictorum.

Nos prefati legi vestri audita et intellecta proclamacione predicta per ipsum vicecomitem sic facta regie celsitudini vestre juxta formam proclamacionis predictae in omnibus obedire volentes humiliter ut tenemur eidem celsitudini vestre certificamus quod nostra confraternitas antedicta tempore cuius contrarii memoria non existit fuerat incepta et fundata

sisters, and of all other existing things concerning such gilds and fraternities. Moreover, concerning the liberties, privileges, statutes, ordinances, uses, and customs of the same gilds and fraternities; and furthermore, concerning all lands, tenements, rents and possessions, amortised and not amortised, and concerning the goods and chattels whatsoever to the said gilds and fraternities howsoever pertaining or belonging, in whose hands such lands, tenements, rents, possessions, goods, or chattels rest to the use of such gilds and fraternities; and concerning the true annual value of the lands, tenements, rents, and possessions, and concerning the true price of the goods and chattels aforesaid. Having heard and understood the said proclamation thus made by the Sheriff, we, your said lieges, wishing to obey your royal highness in all points according to the form of the said proclamation, humbly certify to your same highness, as we are bound, that our fraternity aforesaid was begun and founded at a time, the memory of which to the contrary is not, and thenceforth on account of the honour

CERTIFICATES OF NORWICH GILDS.

200
*ac deinceps ob honorem dei gloriose que virginis matris sue
 diuiniq[ue] cultus augmentum ac dicte ecclesie Collegiate beate
 Marie Virginis sustentacionem et ministrorum deo ibidem
 seruientium releuamen per confratres et sorores ipsius con-
 fraternitatis successiue continuata sine preiudicio iniuria seu
 calumpnia cuiuscunque. Nec est dicta confraternitas terris
 tenementis redditibus aut possessionibus immobilibus dotata
 set fuit et est cum et quociens necesse fuerit pro oneribus
 eidem confraternitati incumbentibus supportandis de collecta
 communi inter dictos confratres et sorores fieri consueta ac
 ex legatis in testamentis et ultimis voluntatibus aliisque piis
 deuocionibus eidem relictis et collatis decenter sustentata
 et huc usque debite gubernata habens insuper modum et
 formam fratres et sorores dicte confraternitatis conuocandi
 seu assempiandi secundum quasdam ordinaciones communi
 consensu ipsorum confratrum et sororum editas atque factas
 quarum quidem ordinacionum tenor sequitur in hec verba.*

of God, and of his glorious Virgin Mother, the increase of divine worship and the support of the said Collegiate Church of the Blessed Mary the Virgin and the relief of the ministers serving God there, has been successively continued by the co-brethren and sisters of the same confraternity without prejudice, injury, or challenge of anyone. Nor is the said confraternity endowed with lands, tenements, rents, or immovable possessions, but was and is decently sustained and hitherto has duly been governed, when and as often as might be necessary for supporting all charges incumbent upon the same confraternity from a common collection accustomed to be made among the said co-brethren and sisters, and by legacies in testaments and last wills and pious devotions left and conferred to the same having moreover a manner and form of calling together or assembling the said brothers and sisters according to certain ordinances issued and made by the common consent of the same co-brethren and sisters, the tenor of which ordinances follows in these words:—

In nomine summe et indiuidue Trinitatis Patris filii et Sancti Spiritus beatissime que Virginis Marie genetricis dei et hominis Jesus Christi humani generis saluatoris Amen. Quia inter varios humane fragilitatis euentus non est facile habitantibus super terram incursus euadere delictorum ideo ad salutis humane remedium orationum suffragia ac alia pietatis et caritatis opera sunt salubriter instituta. Hac consideratione nos humiles sancte Matris ecclesie filii Custodes et confratres Fraternitatis Annunciacionis beate Marie predictae specialiter inducti intime insuper attendentes qualiter omni creature presentis appropinquat vite finis cupientes que diem messisionis extreme pietatis operibus prevenire confidentes etiam quod oracionum suffragia ad dei misericordiam impetrandam inter alia pietatis opera tam uiuis quam defunctis precipue prosunt ut ampliaretur cultus diuinus augeretur que deuocio popularis et nobis confratribus tribuerentur regula et forma nostras conuocaciones ad laudem et honorem Jesus

In the name of the most high and undivided Trinity, Father, Son, and Holy Spirit, and of the most Blessed Virgin Mary, Parent of the God and Man, Jesus Christ, the Saviour of the human race. Amen. Since among the various events of human frailty it is not easy for the inhabitants upon earth to evade the inroads of faults, therefore for the remedy of human safety, the aids of prayers and other works of piety and charity are wholesomely instituted. With this consideration we, the humble sons of holy mother church, especially installed as the wardens and co-brethren of the fraternity of the Annunciation of the Blessed Mary aforesaid, inwardly moreover considering how to every creature the end of the present life hastens on, and desiring to anticipate the day of the last harvest by works of piety, trusting also that the aids of prayers for obtaining God's mercy are especially beneficial, among other deeds of piety, both to the living and to the dead; that divine worship may be extended and popular devotion increased, and that rules and the form of making our assemblies to the praise and honour of Jesus Christ, and of the glorious Virgin, his

Christi et gloriose Virginis sue matris faciendi constitutiones seu ordinationes infra scriptas precipue in ecclesie Collegiate beate Marie de Campis predictae nimis exiliter dotate subsidium ac sustentacionis ministrorum deo seruientium ibidem releuamen necnon ob festiue solempnitatis Corporis Christi reuerentiam ac fidelium defunctorum piam memoriam deuota intencione disposuimus et fieri fecimus perpetuis temporibus obseruandas.

In primis prouisum est quod omnes fratres et sorores dicte fraternitatis conueniant annuatim ad ecclesiam Collegiatam beate Marie de Campis in Norwico quarta die dominica proxima post Pascham tanquam pro principali die solempnitatis sue habentes ibidem missam solempnem de festo Annunciacionis beate Marie Virginis eo quod dictum festum Annunciacionis sepius infra tempus Passionis Domini accidit et aliquando in ebdomada Pasche contingit et ita predicti fratres et sorores ex communi consensu diem huiusmodi solempnitatis usque ad dictam quartam diem dominicam distulerunt. Qua quidem die dominica tempore misse ibidem celebrande omnes

Mother, may be assigned to us, the co-brethren, with devout intention have set in order and caused to be made the ordinances below written, to be observed for all times, especially in aid of the Collegiate Church of the Blessed Mary of the Fields aforesaid, too scantily endowed, and in relief of the sustenance of the ministers serving God there; moreover, for the reverence of the festal celebration of Corpus Christi and the pious memory of the faithful deceased.

First, it is provided that all the brethren and sisters of the said fraternity shall assemble yearly at the Collegiate Church of the Blessed Mary of the Fields in Norwich, on the fourth Sunday next after Easter, as for the principal day of their celebration, holding there the solemn mass of the feast of the Annunciation of the Blessed Mary the Virgin, for that the said feast of the Annunciation very often falls within the season of the passion of the Lord, and sometimes it occurs in Easter week. And so the said brethren and sisters of common consent have postponed the day of such celebration until the

confratres et sorores eiusdem fraternitatis tenentur personaliter interesse ac finem dicte misse expectare singulariter denarium ex deuocione offerre sub pena duarum librarum cere lumini dicte ecclesie collegiate ampliand' soluend' saltem qui defuerit ad euangelium misse eiusdem.

Item quia fructus et prouentus predictæ Collegiate ecclesie beate Marie sunt adeo tenues et exiles quod ex inde Decanus pro tempore existens et canonici ibidem deo seruituri nequeant commode sustentari ac numerus ipsorum Canonicorum in fundacione dicte ecclesie constitutus existat diminutus, prouisum est ad laudem et honorem dei et sue genitricis pro diuini cultus augmento ac Decani et Canonicorum predictorum aliorumque ministrorum in ipsa ecclesia seruientium releuamen quod duo Capellani ydonei per confratres dicte confraternitatis qui pro tempore fuerint singulis annis eligantur et assumantur qui una cum Canonicis sancte ecclesie consimili habitu ipsorum

said fourth Sunday. On which Sunday, at the time of the mass there to be celebrated, all the co-brethren and sisters of the same fraternity are bound to be personally present and to await the end of the said mass, each one to offer a penny out of devotion, under the penalty of two pounds of wax for increasing the light of the said Collegiate Church, to be paid at least [by him] who shall be absent at the gospel of the same mass.

Also because the income and supply of the said Collegiate Church of the Blessed Mary are so scanty and inadequate, that out of them the Dean for the time being and the Canons who should serve God there cannot be properly sustained, and the number of the same canons established on the foundation of the said church is diminished, it is provided to the praise and honour of God, and of his Mother, for increase of divine worship and relief of the Dean and Canons aforesaid, and of other ministers serving in the same church, that two suitable chaplains shall be elected and chosen every year by the co-brethren, who for the time being are of the said confraternity, who every day at all the canonical hours ought to be personally

Canonicorum singulis diebus omnibus horis canonicis debent ibidem personaliter interesse et sua obsequia assidue impendere ecclesie memorate diuina celebraturi et attentius oraturi pro saluo statu domini nostri Regis et regni ac pro animabus progenitorum dicti domini Regis pro statu eciam domini Ducis Lancastrie et animabus suorum progenitorum, pro statuque dictorum confratrum et sororum viuentium et animabus fratrum et sororum mortuorum ac omnium fidelium defunctorum; et quod predictis duobus Capellanis qui sic ut premittitur fuerint assumend' competens salarium de bonis et facultatibus dictorum confratrum et sororum inter eos modo debito colligendum in festis sancti Michaelis et Pasche annis singulis persoluatur.

Item ordinatum est ex communi consensu confratrum et sororum quod in dicta ecclesia Collegiata ipsi confratres et sorores inueniant quinque cereos quolibet die ad missam beate Marie virginis ardentes a principio dicte misse usque ad finem.

present there together with the Canons of holy church in like habit with the same Canons, and diligently to apply their services to celebrate the divine worship of the said church and earnestly to pray for the whole state of our Lord the King, and of the kingdom, and for the souls of the progenitors of the said Lord King, for the welfare also of the Lord Duke of Lancaster, and for the souls of his progenitors, and for the welfare of the said co-brethren and sisters living and for the souls of dead brothers and sisters and of all the faithful deceased. And that a competent salary out of the goods and resources of the said co-brethren and sisters, to be collected among them in due form, shall be paid every year on the feasts of St. Michael and Easter to the two chaplains who shall have been chosen as is aforesaid.

Also it is ordained of the common consent of the co-brethren and sisters, that in the said Collegiate Church the same brothers and sisters shall find five wax candles every day at the mass of the Blessed Mary the Virgin burning from the beginning of the said mass until the end.

Item quia ordo fratrum Carmelitarum gloriose virginis genitricis dei est speciali titulo insignitus, prouisum est ob honorem dei et dicte sue matris quod confratres et sorores dicte confraternitatis habebunt unum fratrem diuitiis et bonis in ordine sacerdotum constitutum in domo dicte ordinis Carmelitarum Norwici pro statu domini nostri Regis et regni et animabus progenitorum suorum ac pro omnibus aliis superscriptis diuina celebraturum et deuote oraturum et quod in huiusmodi spiritualis laboris recompensacionem ac eciam propter oracionum suffragia a fratribus predicti ordinis pro ipsis confratribus et sororibus ad deum fundend' et impendend' Prior et Conuentus dicte ordinis Carmelitarum Norwici ad eorum necessaria releuanda annis singulis percipiant octo marcas sterlingorum de confratribus et sororibus prefate confraternitatis inter eos fideliter colligendas.

Item prouisum est quod omnes confratres et sorores dicte fraternitatis conueniant annuatim ad ecclesiam Collegiatam

Also because the order of the Friars Carmelites is distinguished by the special title of the glorious Virgin, the Mother of God, it is provided for the honour of God, and of his said Mother, that the co-brethren and sisters of the said confraternity shall have one brother appointed with riches and goods in the order of priests in the house of the said order of the Carmelites of Norwich, to celebrate divine worship and devoutly to pray for the welfare of our Lord the King, and of the kingdom, and for the souls of his ancestors and for all others above written, and that in reward of such spiritual labour, and also on account of the aids of prayers poured out and devoted to God by the brothers of the said order on behalf of the same co-brethren and sisters, the Prior and Convent of the said order of Carmelites of Norwich shall receive every year towards relieving their necessities eight marks sterling of the co-brethren and sisters of the said confraternity to be faithfully collected among them.

Also it is provided that all the co-brethren and sisters of the said fraternity shall assemble yearly at the Collegiate

predictam die Jouis quartam dominicam diem post Pascham proxima sequente post horam nonam ad exequias mortuorum ibidem tenendas et solempniter celebrandas ac eciam in die sequenti ad missam circa horam terciam diei pro animabus fratrum et sororum et omnium fidelium defunctorum et quilibet dictorum fratrum et sororum offerat unum obolum ex deuocione.

Item prouisum est quod predicti confratres et sorores conueniant annuatim ad ecclesiam Collegiatam predictam in festo Corporis Christi circa horam sextam ad procedendum reuerenter cum processione dicte ecclesie eundo et reuertendo humiliter et deuote et quod quilibet dictorum confratrum et sororum sufficiens in bonis seu commode facere potens habeat in processione predicta circa corpus Christi unum torticium cere ardens per totum tempus processionis predictae et hoc sub pena duarum librarum cere lumini prefate ecclesie applicandarum et quod quilibet confratrum et sororum predictorum ad

Church aforesaid, on the Thursday next following the fourth Sunday after Easter, after the ninth hour, for holding and solemnly celebrating the obsequies of the dead there, and also on the day following, about the third hour of the day, at the mass for the souls of the brethren and sisters and of all the faithful deceased; and each one of the said brethren and sisters shall offer one halfpenny out of devotion.

Also it is provided that the said co-brethren and sisters shall assemble yearly at the Collegiate Church aforesaid, on the feast of Corpus Christi, about the sixth hour, for going reverently with the procession, in going and returning humbly and devoutly to the said church, and that each one of the said co-brethren and sisters sufficient in goods or well able to do so shall have in the said procession around the Body of Christ one torch of wax burning during the whole time of the said procession, and this under the penalty of two pounds of wax to be devoted to the light of the said church; and that each one of the co-brethren and sisters aforesaid shall be

missam de dicto festo post processionem predictam intersit et ibidem offerat aliquid pro libito voluntatis.

Et quia in dicto festo Corporis Christi summo altari dicte Collegiate ecclesie singulis annis ob reuerenciam eiusdem solempnitatis unum donum videlicet aut calix seu liber vel westimentum aut aliud honorificis pro cultu diuino ibidem perpetuo remansurum solet ab aliquo Ciuitatis Norwici humiliter et deuote offerri prouisum est ne huiusmodi usus laudabilis quod absit cessaret set ut imposterum valeat potius continuari quod offerens decetero huiusmodi donum eo ipso in predicta confraternitate censeatur admissus et confrater ipsius confraternitatis efficiatur.

Item quia tam propter huiusmodi doni oblacionem quam dictam solempnem processionem confratres et sorores predicti ad prefatam Collegiatam ecclesiam in dicta festiuitate Corporis Christi precipue conueniant et accedant ac ibidem confluit populi multitudo ordinatum est quod dicta die festiuitatis

present at the mass of the said feast after the said procession and shall offer there something according to their will.

And because on the said feast of Corpus Christi it is accustomed that a gift, namely a cup, or book, or vestment, or some other honourable gift be humbly and devoutly offered at the high altar of the said Collegiate Church every year on account of reverence of the same solemnity, to remain there for ever for divine worship. In order that such laudable custom should not cease, which God forbid, but that in future it may rather tend to be continued, it is provided that he, offering such gift hereafter, shall thereupon be judged admitted into the said confraternity and made a co-brother of the same confraternity.

Also because since the said co-brethren and sisters especially assemble and come to the said Collegiate Church on the said festival of Corpus Christi, and a multitude of people crowd together there on account of the offering of such gift and the said solemn procession, it is ordained that on the said day of the festival all and singular the brethren and sisters aforesaid

omnes et singuli fratres et sorores antedicti simul prandeant et cum omnibus aliis deuote venientibus communem refectionem habeant nisi aliquis quominus commodè possit legitima causa fuerit impeditus Ut sicut spirituali cibo videlicet corporis et sanguinis Christi saltem semel in anno ad mensam dei refici teneantur sic semel in anno videlicet dicta die festiua Corporis Christi ob reuerenciam dicti festi cibus corporalibus simul reficiantur.

Item prouisum est quod quandocumque contigerit aliquem fratrum et sororum obire quod omnes fratres et sorores qui commodè possunt interesse exequire eiusdem defuncti intersint similiter ad missam celebrandam pro eodem defuncto in crastino offerantes que singuli dictorum fratrum et sororum pro anima huiusmodi defuncti unum denarium et dent ad elimosinam unum denarium et quod quatuor homines pauperes communibus sumptibus ipsorum confratrum et sororum vestiantur de secta tenentes ij cereos torticios circa corpus defuncti

shall eat together and shall have common refreshment with all others devoutly coming [to the festival], unless anyone be prevented by legitimate cause so that he can not conveniently [do so]. So that as they are bound to be refreshed with spiritual food, namely of the Body and Blood of Christ, at least once in the year at God's table, so once in the year, namely on the said feast day of Corpus Christi, they shall together be refreshed with bodily food out of reverence of the said feast.

Also it is provided that, whensoever it shall happen that any brother or sister dies, all the brethren and sisters who can conveniently be present at the funeral of the same deceased shall in like manner be present at the mass to be celebrated for the same deceased on the morrow, and each one of the said brethren and sisters offering one penny for the soul of such deceased, and they shall give one penny in alms, and that four poor men shall be clothed in suit at the common expense of the same co-brethren and sisters, holding two wax torches about the body of the deceased; and each one of them

et faciat eorum unusquisque de dicta fraternitate unam missam celebrare et unum psalterium⁶ aut suis propriis infra octauum diem obitus memorati defuncti.

Item prouisum est quod si contingat aliquem dictorum fratrum et sororum ad tantam inopiam deuenire ut sua careat sustentacione tunc prouideatur de sustentacione competenti secundum statum suum de elemosinis dictorum confratrum et sororum annuatim inter eosdem colligend' ut oret pro tota fraternitate predicta.

Et quo ad bona ac catalla fraternitatis predictæ, eidem celsitudini vestre similiter significamus quod nos prefati custodes habemus in denariis numeratis, mercandis, videlicet petris candelarum, ac debitis nobis debentibus ad valenciam xlvⁿ ex legatis et donis spontaneis conservatarum ad sustinendas et continuandas in futurum in omnibus ut premittitur deuociones predictas.

of the said fraternity shall cause one mass to be celebrated and one psalter within the eighth day of the death of the said deceased.

Also it is provided that if it shall happen that any one of the said brethren and sisters comes to so great want as to be without his sustenance, then let him be provided with competent sustenance according to his degree out of the alms of the said co-brethren and sisters, to be collected annually among them [on condition] that he shall pray for all the fraternity aforesaid.

And as to the goods and chattels of the said fraternity, in like manner we notify to your same highness that we, the wardens aforesaid, have in coined money, merchandise, namely stones of candles, and debts owing to us to the value of £45, maintained out of legacies and free will gifts for sustaining and continuing the said devotions for the future in all things as is aforesaid.

⁶ The latter part of this certificate is badly defaced, and in places quite illegible.

Quibus omnibus et singulis premissis consideratis deuote reuerendissimus dominus Dux Lancastrie in fraternitatem et frater eiusdem prout patet per suas litteras sigillo suo consignatas Quopropter nos prefati confratres et sorores diligenter supplicamus ob reverenciam dicti venerabilis domini ducis ne predicta fraternitas in sua absentia aliquod grauetur.

Which premises all and singular having been devoutly considered the most revered Lord, the Duke of Lancaster, into the fraternity and brother of the same, as appears by his letters sealed with his seal. Wherefore we, the said co-brethren and sisters, diligently implore, that on account of reverence of the said venerable Lord Duke the said fraternity may not be troubled in any way in his absence.

GILD OF CORPUS CHRISTI. (Translation.)

Gild Certificate No. 291.

Of the Collegiate Church of the Blessed Mary of the Fields in Norwich.

To the excellent Prince and Lord, our Lord Richard, by the grace of God King of England and France, and to his council in his chancery, his humble lieges, the wardens of the Fraternity of Corpus Christi, founded (facte) by devout chaplains in the Collegiate Church of the Blessed Mary of the Fields in Norwich, [send] all subjection and reverence and honour. By authority of a certain proclamation of royal mandate, lately made at Norwich by the Sheriff of the County of Norfolk, we certify to your excellency, according to the form of the said proclamation, that our said fraternity was begun (incobata) in A.D. 1278, in the said Collegiate Church, out of the devotion of chaplains for (ob) the honour of Corpus Christi, and the increase of divine service for the dead (obsequii) to be continued under certain ordinances made by the unanimous

consent of the co-brethren of the said fraternity, together with the license of the Lord Bishop of Norwich. The tenor of which ordinances follows in these words:—

First, it is ordained that all the co-brethren of the said fraternity shall assemble yearly at the said Collegiate Church on the octaves of the feast of Corpus Christi, at a suitable hour of the day, for making a procession in surplices (superpeliciis) with devout mind, and they shall cause the solemn mass of the said feast to be celebrated, having also two candles of wax, of four pounds, burning there at the said mass, and every day throughout the year they shall burn at the high (magnam) mass; and each brother of the said fraternity shall offer a penny at the same mass out of devotion.

Also it is ordained that whensoever it happens that some one of the said co-brethren shall die, then all the co-brethren of the said fraternity, clad in surplices, shall assemble together at the place in which the same deceased closed his last day, and with due office shall bear away the body of the said deceased to the church in which he shall have chosen his burial, and shall be present at the funeral service (exsequiis) of the same deceased, and in like manner at the mass to be celebrated on the morrow, and each one shall offer a penny for the soul of the same deceased, and every one of them shall give a halfpenny in alms for relieving the poor; and that each co-brother of the said fraternity shall have the soul of the same deceased temporally in his memory during thirty days next following after the death of the said deceased.

Also it is ordained that every co-brother of the said fraternity shall repeat every day one antiphon of the feast of Corpus Christi with the versicle and collect following of the same feast, for stimulating greater devotion of Christ's Body, and reverence of the mass.

Also it is ordained that all the co-brethren of the said fraternity on the octaves of the said feast shall dine together at their own expenses, to be collected equally among them.

Also it is ordained that all the co-brethren of the said fraternity shall assemble yearly at the said Collegiate Church

after vespers on the octaves of the said feast at the exequies to be held, and on the morrow at the mass for the dead: and each one shall offer one halfpenny out of devotion at the said mass for the souls of all the co-brethren, and of all the faithful departed. And they have nothing in lands and tenements amortised or not amortised to the said fraternity, and any chattels in the hands of the same brethren and sisters for the use of the said fraternity do not exist, except for supporting the said devotions, and the banquet is not made except only for love (dileccione) to be more firmly fostered among them.

GILD OF THE HOLY TRINITY AND ST. MARY, NORWICH.

(Translation.)

Gild Certificate No. 303.

To our most excellent Prince and Lord, Richard, by the grace of God King of England and France, and his council in his chancery, his humble lieges, the wardens of a certain Fraternity of the Holy Trinity in the Cathedral Church of the Holy Trinity of Norwich, [send] all subjection, and reverence, and honour. By authority of a certain proclamation lately made, of royal mandate, at Norwich by the Sheriff of the County of Norfolk, we certify to your highness, according to the form of the said proclamation, that our fraternity was begun A.D. 1366, for (ob) the honour of the Holy Trinity and increase of the light at the high (magnum) mass at the high altar, and devoutly continuing the mass of the Blessed Mary the Virgin, to be celebrated in the said cathedral church every day without intermission, under certain ordinances set forth and made by the common consent of the brethren and sisters of the said fraternity; the series of which ordinances follows in these words:—

In the name of the highest and undivided Trinity, Father, and Son, and Holy Ghost. Amen. Whereas the humble [children] of Holy Mother Church are bound to visit their cathedral church as if their spiritual mother, at least once in

the year, in oblation or support of the light and increase of divine service (cultus). In this same consideration, we, the said brethren and sisters of the said fraternity, are especially moved to sustain and find, at the common expenses, to be equally collected among them annually, a certain light, namely, two torches burning every day, from the time of the elevation of the Body of Christ for the high (magne) mass, about to be celebrated there, until after the communion of the same mass; and, moreover, two candles of wax burning every day at the mass of the Blessed Mary the Virgin, in the said cathedral church, from the beginning of the said mass until a certain end, to be observed as it shall be pleasing to us of the common consent.

First, it is ordained that all the brethren and sisters of the said fraternity shall assemble annually at the said cathedral church on the Sunday in the feast of the Holy Trinity, at the third hour of the day, and there devoutly going and returning with the procession, bearing their said torches and candles, and awaiting the end of the high mass; and every man of that fraternity shall offer one halfpenny out of devotion, and each of them shall repeat the psalter of the Blessed Mary, under the penalty of a pound of wax, to be applied to the said light.

Also it is ordained that all the brethren and sisters of the said fraternity shall assemble annually at the said cathedral church on the Monday next following after the feast of the Holy Trinity, about the third hour, holding there the mass for the dead; each one of the same fraternity offering one halfpenny, and each of them shall repeat the psalter of the Blessed Mary aforesaid, at the said mass.

Also, whensoever it shall happen that anyone of the said brethren and sisters shall die, it is ordained that all the brethren and sisters of the said fraternity shall be present at the funeral service (exsequiis) for the same deceased, and in like manner at the mass to be celebrated for the same on the morrow, having there two torches and two candles about the body of the deceased, and each one offering one half-

penny for the soul of the same deceased; and each of them shall give a penny for one mass to be celebrated for the soul of the same deceased, and each of them shall repeat the psalter of the Blessed Mary aforesaid.

Also it is ordained that if it shall happen that any one of the said brethren and sisters shall come to want, then a certain charitable aid shall be collected among the said brethren and sisters, so that the same poor person may have sevenpence of silver every week for his sustenance and necessary food.

And as to the goods and chattels of the same fraternity, we intimate in like manner to your same highness, that we, the said wardens, have in keeping, to the aid and support of the said light, sixty shillings of silver, collected out of devotion. In witness of which thing we have affixed our seals to the presents.

GILD OF ST. BARTHOLOMEW. (Translation.)

Gild Certificate No. 293.

Memorandum concerning the fraternity founded and ordained in honour of St. Bartholomew and all the Saints of God, in the City of Norwich, as is contained in the ordinances made by the brethren and sisters of the same fraternity; which brethren and sisters have not lands, tenements, rents, [or] possessions beyond the value of forty shillings, for sustaining the ordinances below written, and all things contained in the same. The tenor of the ordinances or constitutions follows under this form of words.

On the first day of the month of July, A.D. 1365, in the Parish Church of St. Bartholomew in Norwich, in the street called Berstrete, a certain gathering and assembly of the brethren and sisters was first begun; which brethren ordained among themselves a solemn festival (solempnacionem) of the said fraternity, in honour of St. Bartholomew the Apostle and of all the Saints of God; which solemn festival of the said fraternity shall endure there as long as it should please God.

Also the said brethren have ordained among themselves, that always on the Sunday next after the feast of the translation of St. Thomas the Martyr and Pontif, [July 7th] a solemn mass shall be held in the said church for the brethren of the said congregation; at which mass every brother and sister shall offer a halfpenny of silver, and shall give a farthing for alms.

After the mass has been celebrated, the said brethren and sisters shall eat together mutually (*ad mutue*), at their own expenses, in a place pre-ordained; and each one of the brethren and sisters shall give twelve pence or six, according to the abundance (*facultates*) of his goods, for supporting a certain light in the said church, and for celebrating in certain masses for the souls of the brethren and sisters deceased. There are not any other constitutions ordained nor observed in the congregation aforesaid.

GILD OF THE CANDLE-MAKERS, NORWICH. (Translation.)

Gild Certificate No. 299.

Memorandum of the Fraternity of the Blessed Mary, ordained in the City of Norwich, that is to say, founded by divers artificers, namely, the makers of candles and others in the Church of the Friars Carmelites. Lands, possessions, rents, nor tenements they have not, but they have in chattels to the value of 20s. and not more. The ordinances follow.

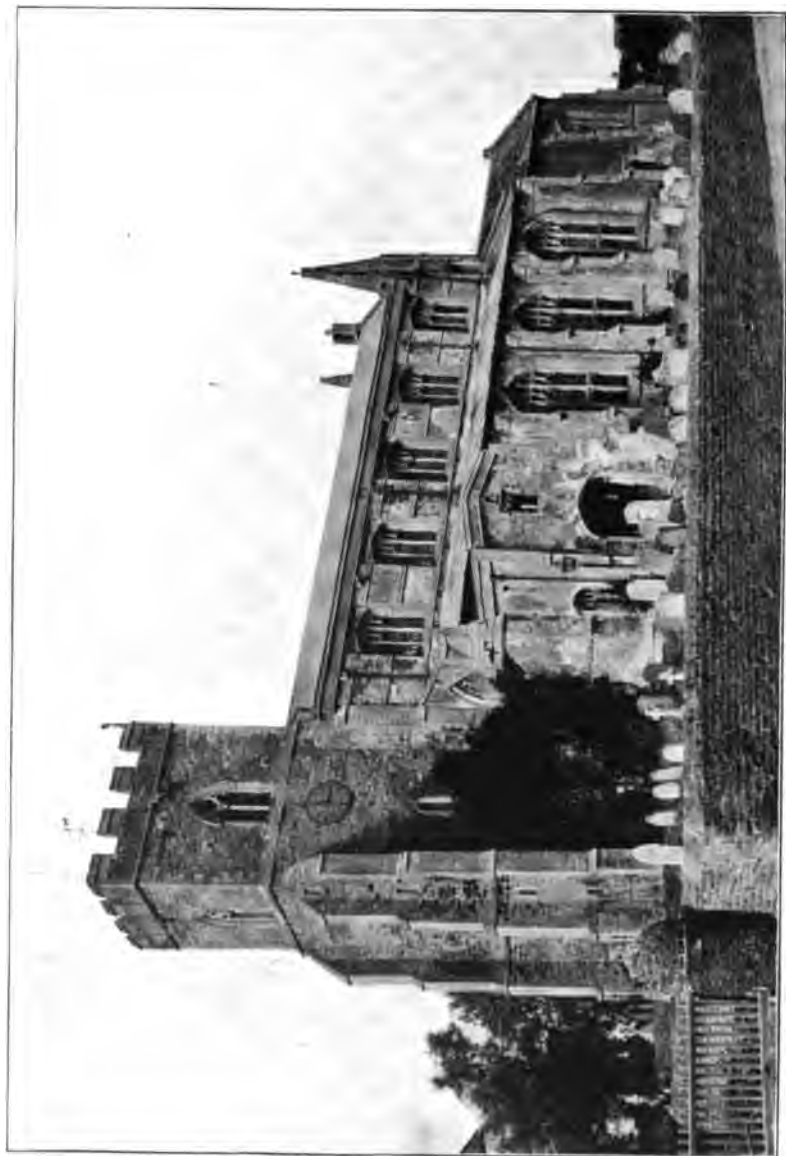
First, it is ordained among the said brethren that on the day of the Purification of the Blessed Mary [Feb. 2nd] three wax candles (*cerei*) of the weight of six pounds shall be offered at the high altar of the abovesaid Friars; and every brother and sister of the said fraternity, on the same day, shall pay, both in the making of the said torches and in offerings and other devotions to be done for the same fraternity, 12d. There are not other constitutions made in the same fraternity.

Notes on some Fifteenth-century Glass in the Church of Wiggenhall St. Mary Magdalene.

COMMUNICATED BY

CHARLES E. KEYSER, M.A., F.S.A.

WIGGENHALL St. Mary Magdalene is one of a group of four churches bearing the name of Wiggenhall (the others being St. Mary the Virgin, St. German's, and St. Peter's), situate close to the banks of the tidal river Ouse, to the south of the ancient Borough of King's Lynn, and in the western portion of the County of Norfolk. All the churches are interesting architecturally, and contain features worthy of special notice; for instance, at St. German's are some beautifully carved benches with representations of the Seven Deadly Sins, the Sacraments of the Church, and other subjects, on either side of the poppy heads of the bench ends; at St. Mary the Virgin is a fine brass eagle lectern, dated 1518, and two portions of the old screen with figures of St. Mary Magdalene, Dorothy, Margaret, and (?) Scholastica on the one part, and (?) St. Catherine, St. Barbara, the Virgin and Child, and St. John the Baptist on the other. Both these churches have remains of Decorated and



GENERAL VIEW FROM SOUTH WEST.

Perpendicular work, as has that of St. Mary Magdalene, which will shortly be described.

The village of Wiggenhall St. Mary Magdalene is situate on the west bank of the Ouse, and there is an old timber bridge here over the river, which has fallen into disrepair, and is now only serviceable for foot-passengers. A similar bridge crosses the river at Wiggenhall St. German's about one and a half miles lower down.

The church dedicated to St. Mary Magdalene is a fine edifice, consisting of a west tower, nave, aisles, south porch, and chancel (Plate I.). As far as can be ascertained from the architectural features, it appears to have been built early in the fourteenth century, and to have been restored and beautified about the year 1470. Two shields over the south doorway furnish us with a clue to the benefactors at this later period. Although the main object of this article is a description of the old glass in the windows of the north aisle, still a short account of the interesting details in the church may not be out of place, and a commencement may be made in the interior, starting in the chancel (Plate II.). The east window is of three lights with intersecting mullions of the Decorated period. On the south are three three-light late-Perpendicular windows. The roof is underdrawn, and the windows on the north side have been blocked up. In the south wall is a small oblong aumbrey, then a piscina with a trefoiled arch, and then three sedilia within a frame, having four-centred arches with cinquefoiled fringe resting on plain shafts. These of course belong to the Perpendicular period. On the floor of the sanctuary is laid the altar stone, with the five crosses still very distinct. Some portions of Jacobean panelling across the east and on the south wall have been preserved.

The chancel arch is very fine Decorated, of date *circa* 1320, with grooved hood-mould terminating on heads, two chamfered orders and semi-octagonal responds. Above is a two-light Perpendicular east window, and on either side of the head, the upper rood-loft doorway, apparently of the Decorated period. The lower doorways are in the east wall on either side of the chancel arch, that on the north being on a higher level than that on the south. This seems to have opened to a former pulpit. The steps are continued down to an archway in east wall of north aisle. There is a bracket for image above the south arch. Above the chancel arch is (or rather was¹) part of a painting of the Doom. It is apparently earlier than the two-light window and upper part of the wall, which are of the fifteenth-century date. On the north side only some faint draped figures can be made out. On the south, close to the apex of the arch, is a spotted demon like an animal holding a scourge, and hard by is a figure rising from a tomb. To the right are several heads and another spotted hairy demon with a man or woman on his back, and driving along another man, whose head is turned back, towards the jaws of hell. There is another red or black man rising from the tomb, and traces of scrolls, heads, &c., and perhaps part of a large red bat-shaped wing, but this is somewhat hazy. The upper portion of the subject has entirely disappeared. The painting seems to have been executed in the fourteenth century, and is one of the many representations of this awful subject depicted in this situation.

The nave arcade consists of five beautiful arches, with continuous hood-mould on heads, two chamfered orders, resting on octagonal columns and capitals, of the same

¹ This painting has recently been concealed by a fresh coat of whitewash by the churchwardens, who considered that the new vicar would be pleased to find the walls of his church thus freshly embellished.



INTERIOR LOOKING EAST.



style and date as the chancel arch. Above are three-light four-centred Perpendicular clerestory windows, containing some small fragments of old glass, and a fine high-pitched timber roof, with tie beams and angels at the terminations of the intermediate members. The aisle windows, five on each side and one on east and west, are all of late fifteenth-century date. The main compartments are divided by an embattled transom, with ogee heads to the lights above, and cinquefoiled heads to those below the transom. The west on south, and the west window of each aisle have been blocked up. The aisle roofs are lean-to, of the same date. In the north aisle is a small oblong aumbrey, and at the east end a small doorway, one of the entrances to the rood-loft. On the floor is the matrix of a brass with figures of a gentleman and lady, and there has been another larger brass in the nave. Here are some well-carved benches with poppy heads to the ends. The font is good octagonal, and coeval with the earlier part of the church. At the east end of the south aisle is the space for the reredos, and a plain sedile in the sill of the east on south window. Across the west bay of the aisles are portions of the rood-screen (Plate III.), with faint traces of figures, one said to be St. Agatha, on some of the panels, also of colour on the mouldings. The main doors (Plate IV.), with figures of the Evangelists, are also preserved, viz., from north, on red ground, an angel with white vestment and green wings, holding scroll with name "Matheas"; next, on a green ground, a winged red lion with nimbus, and name "Marcus" on scroll below; next, on green ground, a grey eagle, nimbed and with red wings, and name "Johis" on a scroll below; and then, on red ground, a nimbed and winged green ox, with scroll bearing the name "Lucas" below. These figures are all rather large. There is a low Decorated doorway leading

to the tower space. The west window looks new, and is of flamboyant late-Perpendicular design within a Decorated containing-arch.

The old glass, to which reference has already been made, remains in the north aisle windows. When inspected, in August, 1904, and June, 1907, it was in a deplorable condition. Many broken panes were patched up with putty, brown paper, or any other material ready to hand, one of the figures had been turned inside out, and the mullions of the windows were in so shaky a condition, being patched with brick, or allowed altogether to go to decay, that it was hardly safe to rest a light ladder against them. The series of Saints seems to have been neglected and unnoticed, and no doubt many of the figures have been blown out in recent times, so that we have now only a sample of what must have been one of the most complete series of saintly portraitures ever introduced into our English churches. Even the parson of the neighbouring parish alleged that no such figures were in existence, and it therefore seems necessary that some record of those remaining should be preserved, as many of the Saints represented are of extreme rarity and not found elsewhere in England. All the figures in the north windows commemorate distinguished ecclesiastics, popes, archbishops, &c., and can be identified by the name on a scroll, in many cases curiously anglicised. Only in the case of some of the Apostles are emblems introduced. They do not appear to have come from one workshop. The colouring in some of the windows is richer than in others, and more than one system of lettering is used in the titles of the several saints.

Starting with the west on north window (Plate V.), we find the figures all seated in large arm-chairs, no doubt intended for their thrones, and varying from twelve to eighteen inches in height.

In upper compartments:—

1. From left, a Pope with triple tiara and patriarchal cross, clad in red, holding cross in right hand and book in left, and with name on a scroll below, "S̄cs kalixtt," for St. Calixtus, the Pope who suffered martyrdom in the year 222, and whose name is still specially associated with the Catacombs at Rome (Plate XI.).

2 and 3. Plain glass.

4. Another Pope, clad in blue, with patriarchal cross in left hand and open book in right. He also has the triple tiara, and name below, "S̄cs Hyllari" (Plate XI.).

There are two distinguished Saints of this name, viz., St. Hilary, Bishop of Poitiers, who died in 368, and St. Hilary, Archbishop of Arles, who died in 449. Neither of these attained to the dignity of pope, so that there appears to be some error in the representation.

In the middle compartments we have, from left:—

1. A Bishop with pastoral staff, hands clasped on his breast, red vestment, plain mitre, name below, "S̄cs Britius."

St. Britius, Brice or Brize, was Bishop of Tours, and died in the year 444. The Church of Brize Norton in Oxfordshire is dedicated to him, and there is a late twelfth-century reliquary there, which no doubt formerly contained relics of this Saint.

2. A Bishop in blue vestments and plain mitre, holding pastoral staff in the left hand, and giving the benediction with the right, the white alb is shown, and the name below, "S̄cs Aldelm" (Plate XI.).

St. Aldhelm was one of the most noted of our English saints, and was Abbot of Malmesbury and afterwards Bishop of Sherborne. He died in the year 709.

3. An Ecclesiastic, the head gone, in red vestment, holding pastoral staff in right hand and closed book in left, name below, "S̄cs Sixtus."

There are two Saints of this name, both being Popes, viz, Sixtus I., who lived and suffered martyrdom in the reign of Trajan, and Sixtus III., who died in 449. The portrait is not that of a pope, and there is some mistake, or possibly jumble of more than one figure here.

4. Bishop in blue vestment, with pastoral staff in right hand and closed book in left, plain mitre, name below, "S̄cs Samson" (Plate XI.).

St. Sampson was born in South Wales, where he was ordained a Bishop. He migrated to Brittany, where he founded the great Abbey and Episcopal See of Dole, and died about the year 564.

5. Bishop (head gone) with red vestment, pastoral staff, hands clasped on breast, name below, "S̄cs German."

There are several Saints of this name, but this is no doubt intended for St. Germanus, the great Bishop of Auxerre, who made several missionary journeys to Britain, and died in the year 448.

6. Bishop with plain mitre, blue vestment, holding closed book and pastoral staff in left hand and giving benediction with the right, name below, "S̄cs Cutbtus"

This is, of course, St. Cuthbert, the great Bishop of Lindisfarne, who died in the year 687.

It will be noticed that the figures are represented alternately in red and blue vestments, being balanced by the ground-work of each compartment, which is alternately blue and red. There are no remains of the large figures, which must formerly have occupied the main divisions of this and the other north windows.

In the second window from the west (Plate VI.) all the figures are in white vestments on a blue ground. They are seated, but the thrones do not show except where stated.

In upper tier:—

1. A Bishop with pastoral staff in left hand, name not now decipherable.

2 and 3. Only lower part of two figures with loose skirts, and elaborate golden thrones, no names visible.

4. A Bishop giving the benediction, with name, "S̄cs ipolts."

This is clearly intended for St. Hippolytus, who was Bishop of Arabia, and probably suffered martyrdom in the year 251.

In middle compartments:—

1. Part of seated figure of a Bishop, with name below, "Sanct' laod'."

This is, without doubt, St. Leodegar or Leger, the celebrated Bishop of Autun, who suffered martyrdom in the year 678.

2. An Abbot, seated, with pastoral staff, and giving the benediction, name below, "S̄cs Botulp" (Plate XII.).

This commemorates St. Botolph, the well-known English Saint, who died in the year 655. His body was afterwards preserved at Thorney Abbey in Cambridgeshire.

3. Now turned inside out, a Bishop with name, "S̄cs Januari."

St. Januarius was Bishop of Benevento, and suffered martyrdom in the year 305.

4. A Bishop, head only left, and name, "Pōdic."

Can this be intended for St. Prosdecimus, first Bishop of Padua, who died about the year 103?

5. An Abbot with pastoral staff, and giving the benediction with the left hand, name below, "Sanct' egidi'."

This is, of course, St. Egidius or Giles, who lived a hermit life for many years and was the founder of the Abbey of St. Gilles, near Nismes. He died early in the eighth century.

6. An Ecclesiastic, head and object in arms gone, name across, "S. romanus."

St. Romanus was Archbishop of Rouen, and died in the year 639.

In the middle and fourth windows the figures are standing behind battlements; in the middle window (Plate VII.), in upper compartments:—

1. A Bishop, head and name only partly visible.
2. Plain glass.
3. On one side, a white rose within a blazing star, the badge of King Edward IV., no doubt not in its original position.
4. A figure, not an ecclesiastic, with low round hat, holding sword in left hand, and name on scroll, "csmca" or "esmea," "S̄ms."

The lettering here is difficult to decipher, and no conjecture can be hazarded as to the identity of this Saint.

In the middle compartments:—

1. A figure in white with a sword, and name below, "S̄cs medardar."

Although the sword seems again out of place, this is undoubtedly intended for St. Medard, Bishop of Noyon, who died in the year 545. The Church of Little Bytham in Lincolnshire is dedicated in his honour, and it is traditionally reported that the skull and other relics of the Saint were once preserved there.

2. Figure in blue, head gone, name below, "S̄cs Gildard."

St. Gildard or Godard, was Bishop of Rouen and a contemporary of St. Medard. His body was finally laid to rest in the Church of St. Medard at Soissons, and he was commemorated jointly with that Saint on June 8th.

3. Figure in blue, head gone, with pastoral staff, name below, "S̄cs Julianus."

There were several Saints of this name, but this probably portrays St. Julian the Hermit, commonly called "Hospitator," who died about the year 370, or St. Julian, Bishop of Mans at the end of the third century.

4. Figure in blue, head and name gone.

5. Mitred figure in green with archbishop's cross, part of name only decipherable, "hun" (Plate XII.).

6. A large head inserted, name below for the original figure, "S^cs albinus."

St. Albinus was Bishop of Angers, and died in the year 549.

In next window (Plate VIII.), in upper tier:—

1. A Bishop or Abbot in green vestments, and name below, somewhat indistinct, "S^cs victor."

This is not St. Victor of Marseilles, but either St. Victor, Pope, who died in the year 201, or more probably St. Victor, Anchorite and Confessor, of Saturniac or Saint Vittre, near Troyes, of the seventh age.

2. A figure in red, head gone, with patriarchal cross and part of the inscription, "silvester."

This St. Silvester was Pope, and died in the year 335.

3. A figure with upper part (? mitre) destroyed, holding a book, part of name concealed by white glass and putty.

4. A Bishop in green vestments, name at side, first letter blurred out, "S^cs iddrs."

May this have been St. Desiderius, who suffered martyrdom with St. Januarius in the year 305?

In the middle compartments are:—

1. A figure, bareheaded, with grey cloak and yellow tunic, giving benediction with the left hand, and name, "S^cs paulus" (Plate XII.).

2. Only name on scroll, "S^cs petrus," remains, all above is destroyed.

3. A figure in white tunic, upper part gone, name, "S^cs johis."

4. Figure, with blue tunic, holding (?) a spear, with part of name, "S^cs t.," probably for St. Thomas.

5. A Bishop in blue vestment, giving benediction with right hand, name below, "S^cs edmūd."

This is St. Edmund, Archbishop of Canterbury, born at Abingdon, and buried at Pontigny in 1242.

6. Blank.

In east on north window (Plate IX.), in upper tier:—

Only (4) remains, with figure in white, and name "S̄s felicianus."

St. Felicianus lived in Rome, and with his brother, St. Primus, suffered martyrdom in the year 286.

In middle compartments:—

1. Blank.

2. A very elegant mitred figure, with archbishop's cross in left hand and giving the benediction with the right, name below, "S̄ cornelius" (Plate XII.).

St. Cornelius was Pope, and suffered martyrdom at Rome in the year 252.

3. Blank.

4. A figure in white, with the inscription illegible outside. A female head has been inserted here.

5. A bearded man, bareheaded, with white garment and blue sleeves, holding book, no name.

6. Blank.

In the east window of the aisle (Plate X.) are fragments of several angels, one with peacock wings, another with the balances, and the word "troni," for thrones, below. There is little doubt that here was represented the Heavenly Hierarchy.

In the top compartments east and west is a Bishop. There is also the head of a female Saint crowned, and part of a large cross. This no doubt commemorated St. Helena.

In Blomefield's *History of Norfolk*, continued by the Rev. Charles Parkin, in the account of this church in vol. ix., p. 170, published in 1808, it is stated that in this east window "is the broken effigies of St. Nicholas, the Pope, on his throne; and in the other windows north, those of St. Bruno, St. Adelm, St. Sampson,

St. German, St. Cuthbert, St. Hugh, Bishops; and St. Leo and St. Silvester, Popes." Some of these, SS. Sampson, German, Aldhelm, Cuthbert, Silvester, still remain, and St. Leo is no doubt St. Leodegar, but the others have perished since that date. Parkin also mentions numerous shields, which have all disappeared, and states that in the east window had formerly been the Royal Arms, those of the Earl Warren, and of Albany, Earl of Arundel and Warren, quarterly, and the effigies of St. Mary Magdalen.

It is indeed to be regretted that ruthless destruction and wilful neglect have combined to leave us so little comparatively of what must have been a remarkable series of portraits of saints and martyrs. One can picture in one's mind the complete representation, probably of the apostles and prophets, popes, arch-bishops, and other ecclesiastics, filling up the windows in the north aisle; while those in the south glowed with an equal number of female saints, though of these not a fragment remains in situ. Great care and anxiety must have been exhibited in the selection of the saints, many of whom are of extreme rarity, and not to be found elsewhere in England. As to the date of the glass which remains, we may take it to be of the same period as the windows which contain it, and we can get corroborative evidence from the shields over the principal (south) doorway, and the white rose within the blazing star in the middle window, which prove it to be of the time of Edward IV., between the years 1461 and 1483. The pious benefactor who enlarged the church and embellished it with this wonderful martyrology will be pointed out in the description of the shields, which will shortly be given.

The south porch, with parvise above, is excellent Perpendicular work, and there is a fine inner doorway

with hood-mould, and ogee mouldings to the arch. On the spandril spaces above, on which are roses and foliage, on either side is carved a large shield—that on the west is charged with a cross engrailed, that on the east with a bend between six crosses crosslet. These are not noticed by Parkin, but they are important, as they clearly indicate two at least of the chief contributors to the reconstruction of the church. Gules a cross engrailed argent was one of the armorial bearings of the Ingaldesthorp family, and in this instance probably commemorates Isabel, only daughter and heir of Sir Edward de Ingaldesthorp, who died seized of lordships in this and other towns in 1456. The said Isabel was probably mainly instrumental in carrying out the new work between the years 1461 and 1483, as evidenced by the style of architecture, and the badge of Edward IV., already mentioned. She was married to John Nevill, Marquis Montacute. The other shield commemorates some member of the great family of Howard, who, though not apparently specially interested in this parish, may have been induced to contribute towards the restoration of the church.

There are east and west windows and good outer arch to the porch. There is also a window on the south side of the parvise, with pretty little niche above. The floor of the parvise has been destroyed, but there is a doorway in north-west corner from steps leading down to lower doorway in the south aisle. The two rood-loft staircases are within turrets, capped by pinnacles, on either side of the centre of the east gable of the nave roof, the steps leading up to the aisle roofs on either side. There is a small window on south-east side of south turret. On the east gable of the nave roof is a sancte bellcote. The nave roof has a stone parapet and is not embattled. There is a plain



PART OF ROODSCREEN.





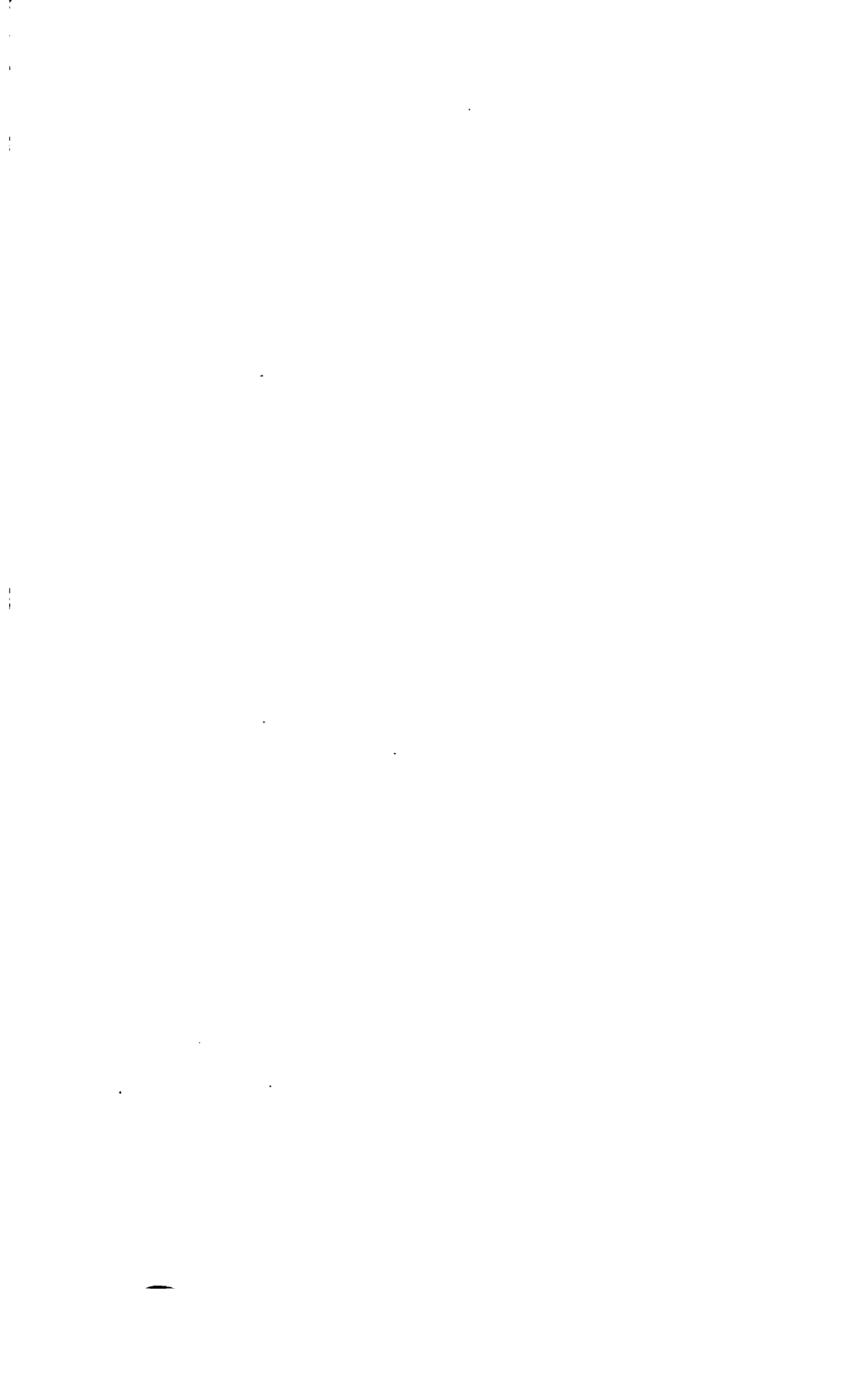


DOORS OF ROODSCREEN.





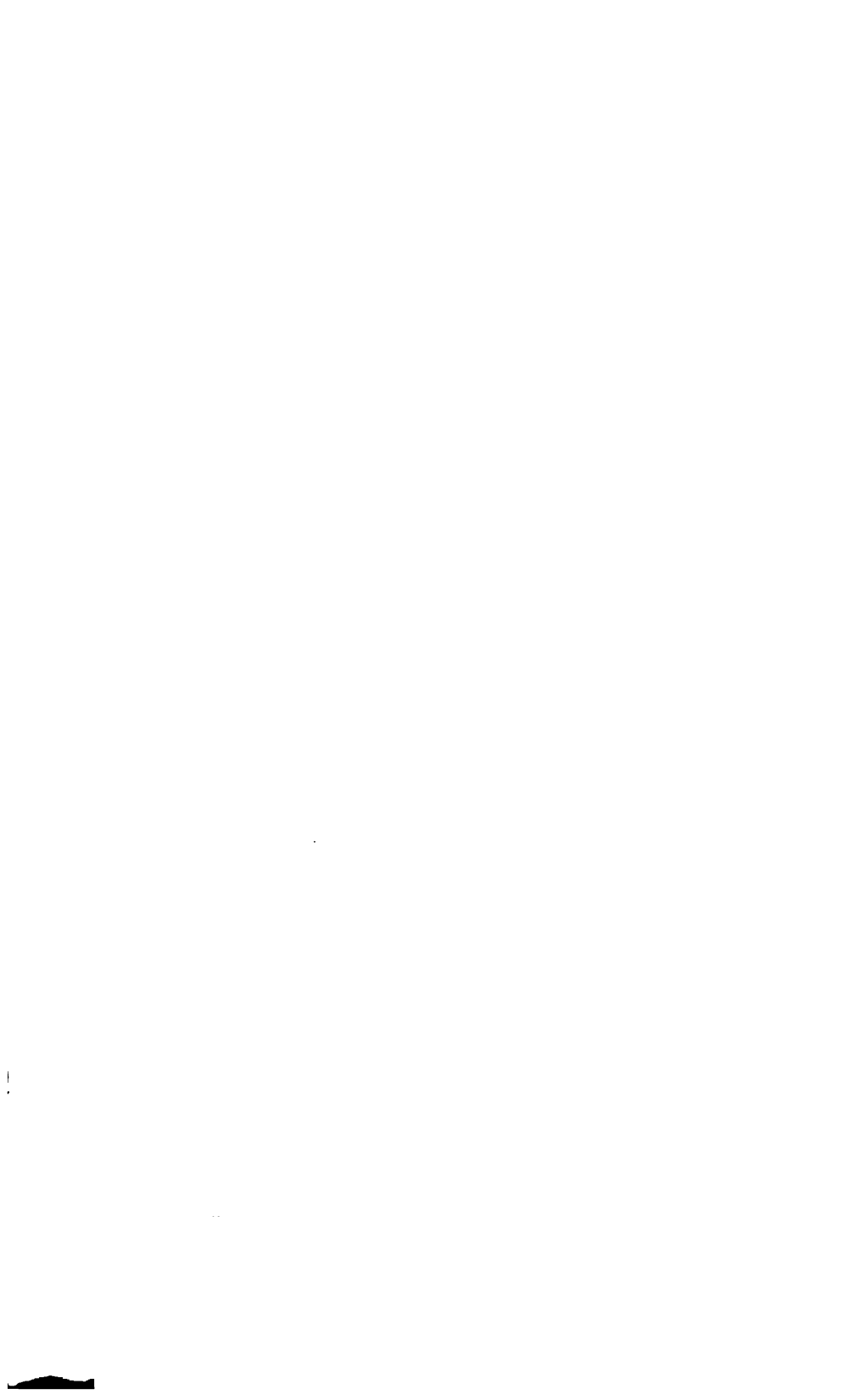
FIRST WINDOW FROM WEST.





SECOND WINDOW.

UN.





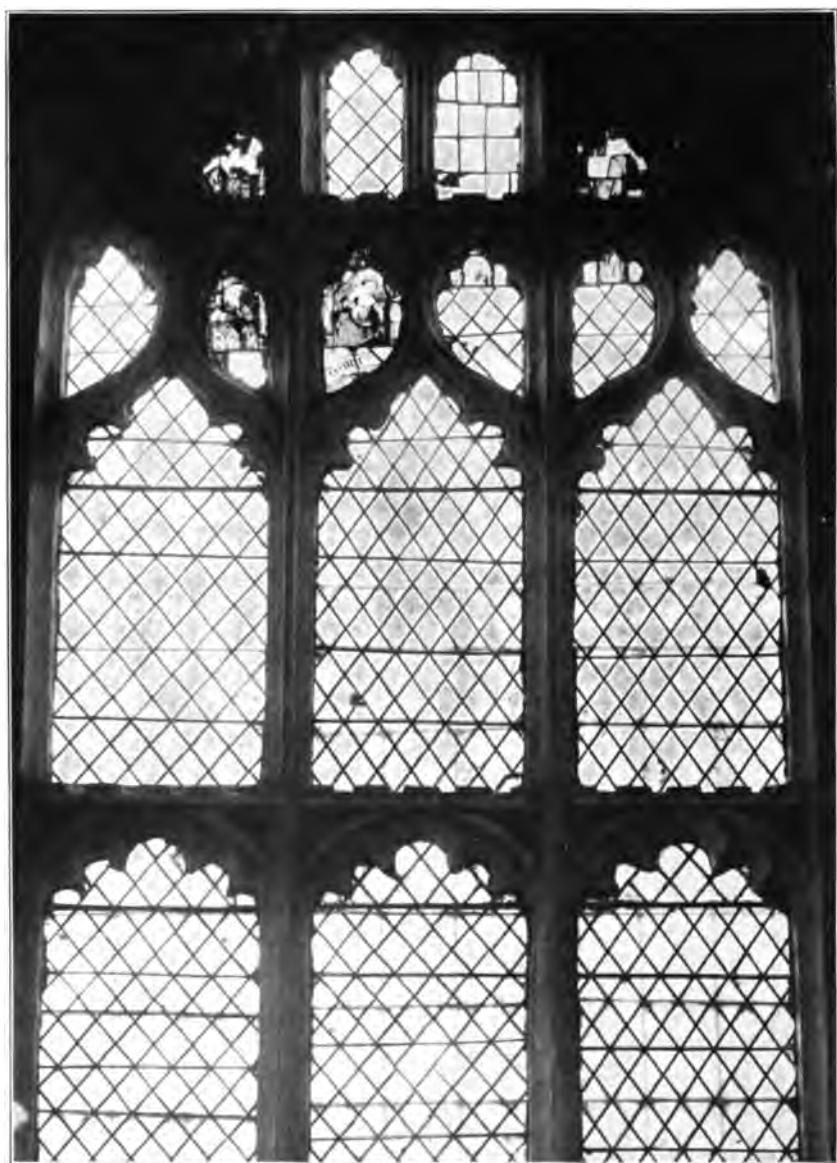
MIDDLE WINDOW.



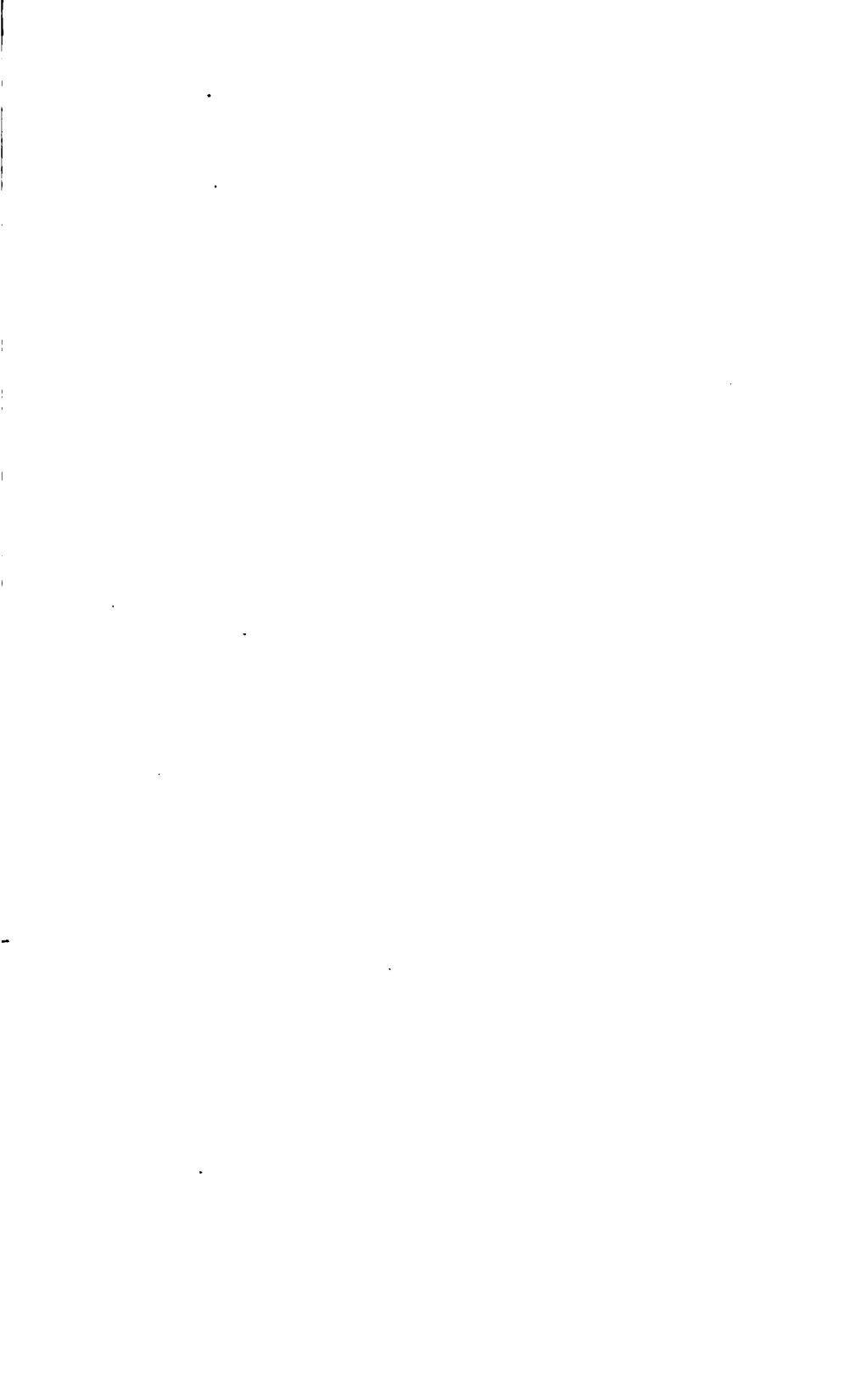
FOURTH WINDOW.

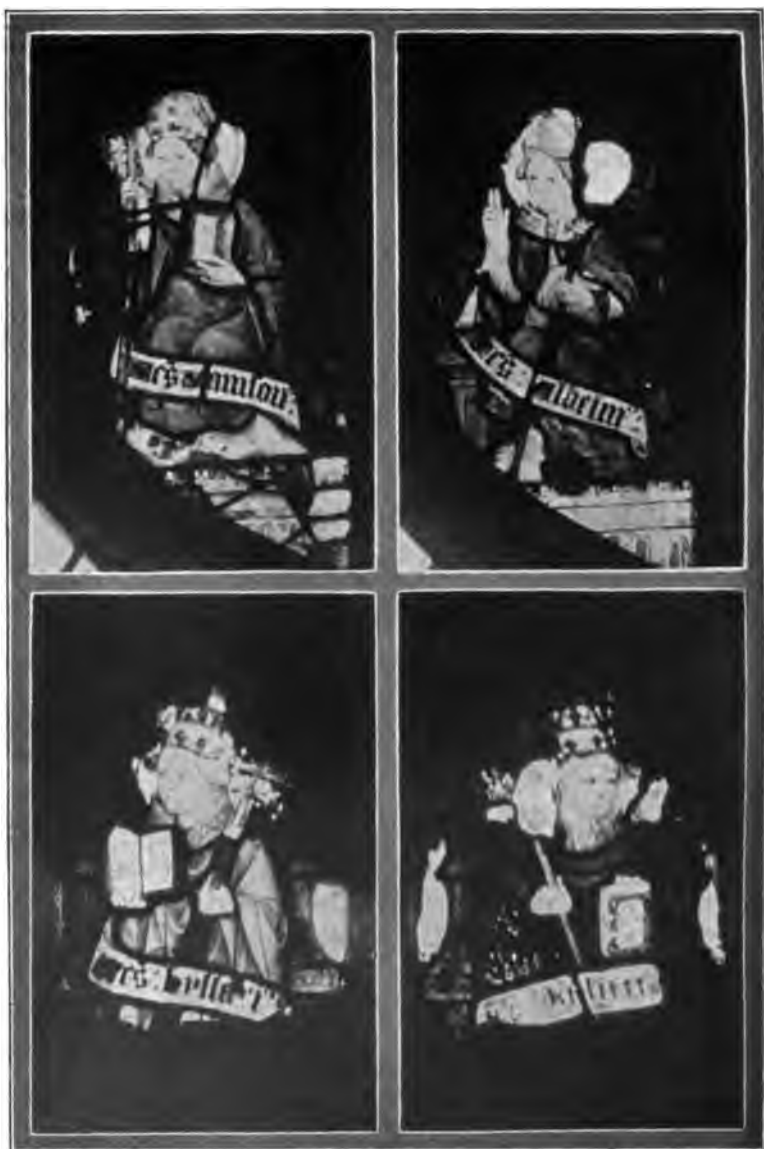


FIFTH WINDOW.



EAST WINDOW.





ST. SAMPSON.

ST. HILARY.

ST. ALDHelm.

ST. CALIXTUS.



ST. PAUL.

ST. —HUN.

ST. BOTOLPH.

ST. CORNELIUS.





SOUTH DOORWAY.

Perpendicular doorway on south of chancel. On the north side one blocked window is visible. The north nave doorway is Decorated with hood-mould and good arch mouldings. The tower is of the Decorated period, embattled, with two-light upper belfry windows and plain lancets in the middle stage. The lower west window is new, but the original Decorated hood-mould remains. There is a staircase within the south-west buttress.

There are six bells bearing the following inscriptions:—

On 1, 2, 4, 5, 6. "Lester & Pack of London fecit 1767": and, in addition,

on 4. "At proper times our voices we will raise
In sounding to our benefactors praise";

on 5. "Though much against us may be said
To speak for ourselves we are not afraid";

on 6. "Nicholas Edwards and Richd. Whistler
Ch. Wardens."

On No. 3. "Thomas Mears Founder London 1841."

In the sixth year of King Edward VI. there were three bells weighing 8, 10, and 12 cwt.

Such is a brief and somewhat superficial account of the Church of St. Mary Magdalene, Wiggenhall, and it is hoped that the result of this record will be the careful preservation of the glass and other objects of interest, to which attention has now been especially directed. It is most satisfactory to find that the new Vicar is most anxious to bring about this result.

The Dutch Congregation in Norwich.

COMMUNICATED BY

WALTER RYE.

NEITHER I, when I wrote on this subject many years ago,¹ nor the late Mr. Moens, when he published his monumental work on the Walloons and their Church in Norwich in 1888,² had any idea that as late as 1755 the "Strangers" were still subject to very drastic and severe rules as to their trading and general conduct in Norwich. That it was possible that in the eighteenth century a body of men who had practically created the prosperity of the City should be subjected to such harassing restrictions, not only as to their trade but as to their personal behaviour, seems incredible.

Among some MSS. I recently bought is that which I now print, and which, I venture to think, is of the greatest local interest. It was, no doubt, one of the many City documents which were stolen or lost in comparatively recent times, when antiquaries were less conscientious than I hope they are nowadays. I need hardly say that I have restored it to the Corporation now that it is printed. It is on a large sheet of parchment, in the most terrible condition, many of the words being absolutely gone. Fortunately it has been

¹ *The Norfolk Antiquarian Miscellany*, vol. iii., p. 185.

² Huguenot Society of London.

possible to supply what is illegible from an older though very similar edition of the regulations, contained in the *Dutch and Walloon Strangers' Book* in the Corporation Muniment Room, and for this I am greatly obliged to Mr. J. C. Tingey.

Norwich Articles to be enquired of before the Mayor of the City of Norwich for the Dutch Congregation and to present all those Offenders comprised and sett down to be observed and kept upon the Pains hereunder shewed and declared.

1. IMPRIMIS you shall enquire if any of your Masters allowed by the Pattents of the seventh of Elizabeth be wanting since your last presentment.

2. Item that no stranger or any of the Strangers Congregation shall set another Stranger of the said Congregation or any English Man to work except he can shew to be permitted by Mr. Mayor here to dwell and except they can shew by bill from the Politique Men that he or they are free of service upon pain of Five shillings the first time and every time after to be doubled one part to the Mayor, one part to the Poor and the third part to the Bayliffe or presenter And the Servants so sett at work shall deliver their bills to their masters to be kept and showed to the bailiffe that shall search, upon like pain to be levyed by comitting the persons to Prison.

3. Item that no like stranger shall sett another stranger to work except he first satisfye his Master in pain of ten shillings to be levyed and divided as aforesaid.

4. Item that no stranger upon the Lord's day or other day shall walk in the streets or shall go out of the gates to play or sett them down to talk in the

time of preaching the word or during that time shall be drinking or staying in Inns or Tipling houses in pain of five shillings the first time ten shillings the second time and every time after ten shillings to be levied and divided as aforesaid the Fathers to pay for children and the Masters for their Servants and the Bayliffe making default to present the same is to pay each time six shillings and eight pence one fourth part to the Mayor the other to the presenter and the other two parts to the Poor to be levied by comitting the Partyes to Prison.

5. Item that no person being a stranger as above said shall buy any Butter or Cheese (otherwise then for their provision) to sell the same again or draw Ale or Beer or sell any other victualls except that they be licensed upon pain to pay for every pound of Butter and Cheese six pence and every other kind of Victualls after that rate in pain of ten shillings to the Mayor the poor and the Bayliffe or presenter to be levied by committing the Partyes to Prison.

6. Item that no stranger being a Baker shall buy any corn in the Markett before one of the Clock in the afternoon in pain of five shillings to the Mayor Bayliffe or Presenter to be levied and divided as before.

7. Item that no stranger shall sell in the streets any aquavitæ neyther receive into their houses any coming to drink either upon the Lord's day or other days except in the houses for themselves and families in time of necessity in pain of ten shillings to be levied and divided as aforesaid.

8. Item that no stranger shall come into the Market to buy any Corn before one of the Clock in the afternoon or to demand the price upon pain of ten shillings for every time to be [paid] to the Mayor the Poor the Bailiffe or presenter as aforesaid.

9. Item that every stranger Dyer shall make his provision of Sea Coals and not burn any Charcoals but in needfull occasions or shall buy any wood in the Markett before one of the Clock in pain of six shillings and eight pence for every load so bought to be levied and divided as aforesaid.

10. Item that no stranger shall at any time buy or cause to be bought of any English Person or of their own or any other Nation whatsoever or of any Keemers of their own Nation any kind of yarn whatsoever for Bays or cheneyes or any other work whatsoever and more for the making or occupying thereof in their own houses or shall sell to any other or transport the same or cause the same to be transported or any other chenys or any other work out of the City to sell or work in any other place upon pain of forfeiture of every pound of yarn or work of yarn twenty shillings to be levied by committing the person to prison and the yarn and work to be confiscate and to be divided as abovesaid.

11. Item that no stranger shall contend Defame or strive one with another in pain of six shillings and eight pence to be levied and divided as aforesaid.

12. Item that no persons man or woman being Strangers of the Dutch Congregation shall inhabit in this City either by themselves or with any other above two days except he can lay in sufficient security or else to shew sufficient Tickett for his permission there to dwell in pain of five shillings for every night to be levied and divided as aforesaid.

AN EXPLANATION OF THE TWELVE ARTICLES.

13. That such women that remain here whose husbands be elsewhere known to dwell shall be commanded to repair to their husbands within twelve days after

warning given in pain of five pounds for every month to be levied and divided as aforesaid.

14. Item that all such Strangers upon warning given to appear before the Politique men and shall not obey but refuse their judgment in matters of controversy between party and party according to equity shall for the first fault forfeit ten shillings, for the second twenty shillings and for the third offence to be committed until he have paid such moneys as shall be sett by Mr. Maior and the more part of the bretheren to be levied and divided as aforesaid.

15. Item no such Strangers having occasion to travel beyond the Seas or any other place whatsoever within this nation but first shall come to Mr. Maior and have his passport to pass and repass upon pain of six shillings and eight pence to be levied and divided as aforesaid.

16. Item that no young men or widows being strangers of the Strangers Congregation shall have any house by themselves to dwell in upon pain of ten shillings to be levied and divided as aforesaid.

17. Item such strangers that do harbour or keep any young Men or Maids in their houses to dwell and do not first present them to the Politique Men to be put to service shall forfeit twenty shillings to be levied and divided as before.

18. Item whosoever of your company is found debtor to the Politique Men and is judged the Defendant without any arrest shall be committed to prison by Mr. Mayor until the debt be paid and no other suit be laid in any other Court but it is permitted that the defendant being adjudged may appeal to Mr. Maior.

19. Item that the Wardens of the Dutch Congregation shall seal all cloths of their Commodities made at Lynn after the order here and all Cloths from thence put to Callendering without seal shall be fined according

to the fifteenth article and not forfeited and no Cloth shall be put to sale unless they have first the Hall Seal in pain of forfeiture thereof to the Mayor and presenter to be levyed and divided as aforesaid.

20. Item that no Stranger Bakers shall not bake any white bread but only of wheat from the Mill in pain of five pence for every loaf to the Mayor but they that will eat white bread will buy the same of the English Bakers.

21. Item that no such persons buy any butter by the pints or gallons in the houses or in the Street but in the Market upon pain to forfeit the same and three pence for every Pint to be levyed and divided as aforesaid.

22. Item that no stranger shall abuse another stranger in an offending manner especially to speak evil of their sealers or other officers in pain of five shillings to be levied and divided as aforesaid.

23. Item that no stranger buy any Niles to the end to sell them or convert them to work upon pain of paying double the value thereof to the Mayor nor buy any Niles at all but in the Hall only upon pain as aforesaid to be levyed and divided as aforesaid.

24. Item that none to skore Bayes on this side the White Fryers bridge in pain of three shillings and four pence to be levyed and divided as aforesaid.

25. Item none to Keem Wool outwardly in pain of three shillings and four pence for every time to be levyed and divided as aforesaid.

26. Item none to carry skore or wash in the streets in the day time under pain of three shillings and four pence for every time to be levyed and divided as before.

27. Item the said Strangers shall leave their work for three weeks in the time of harvest upon such pains as shall be set on them by Mr. Mayor from year to year.



BREGGLES.